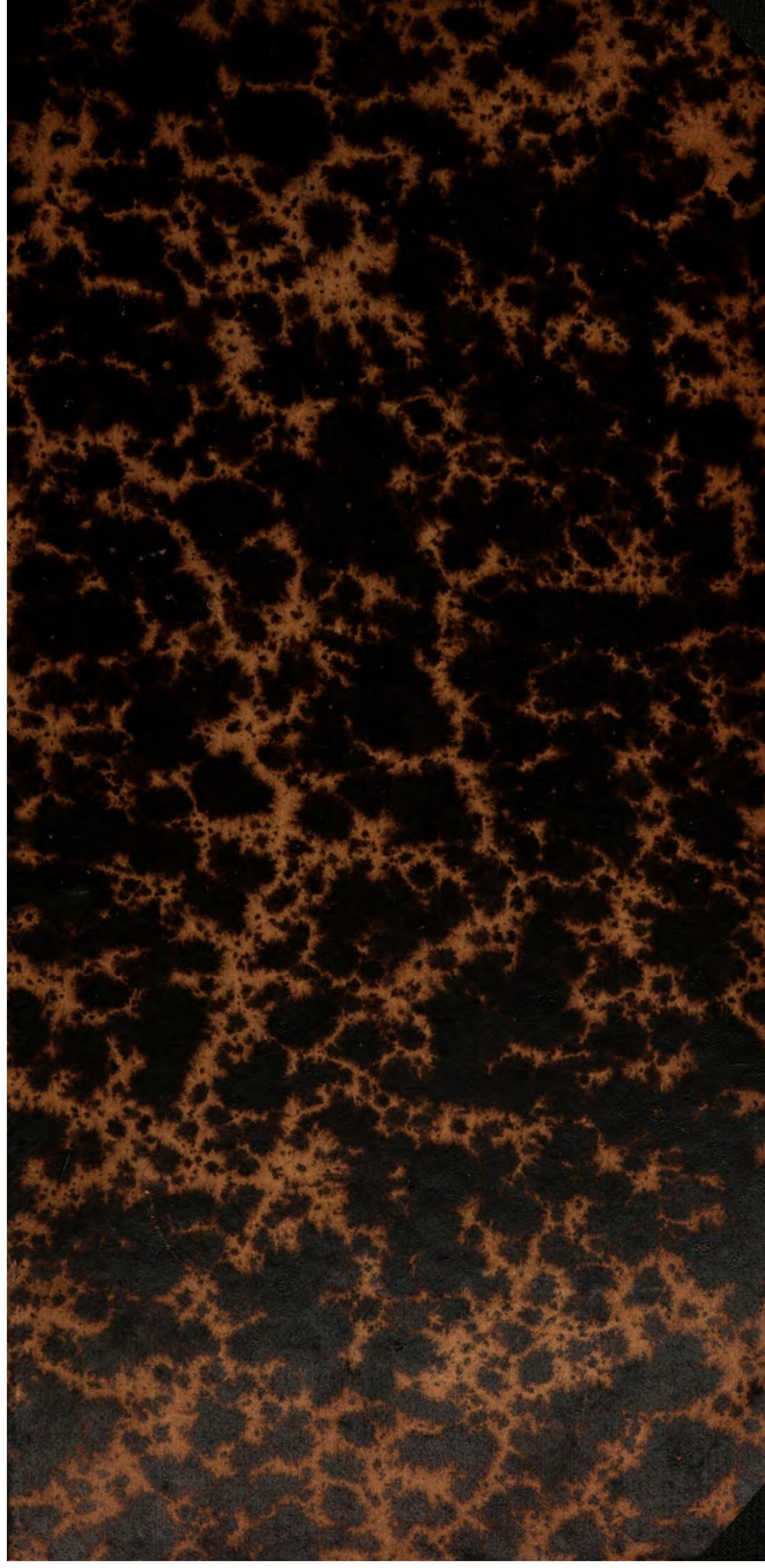




p. gr.
166

Jones

L. Gr. 166

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OF THE
GREEK TONGUE

ON A
NEW PLAN.
Grammar

BY J. J. JONES.
OF THE

GREEK TONGUE.

LONDON:

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GRAMMAR

GREEK TONGUE

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GREEK TONGUE

J. G. G.

A
Grammar
OF THE
GREEK TONGUE,
ON A
NEW PLAN.

BY JOHN JONES.

Third Edition.

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CHAS. GORDON.

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Advertisement.

As the following Work has been generally approved of, the Author conceiving it susceptible of much improvement, naturally wished to render it still more deserving of the public favor. Accordingly he has, for the third time, recomposed the greater part of it; and he now presents it to the Public in a form, he presumes, not less useful to Schoolmasters than to those who study the Greek language in their closets. Much remote, and less practical, matter, has been excluded: and the volume is solely occupied in

detailing the parts of speech, and the rules of syntax. The formation of the moods and tenses, a subject so complicated in this tongue, is given at great length : and the fulness of the detail, though it may appear formidable, instead of incumbering, will be found to aid the memory. The difficulty attending verbs in $\mu\iota$, is universally felt by learners. The manner of treating that branch of the Greek verb is peculiar to this Grammar. The expediency of resolving the *four* classes into *one* common model, of reducing the tenses into *two*, *present* and *past*, and of deriving so great a variety of terminations from a few invariable rules of contraction, will for the future render the learning of these verbs an easy and agreeable task. Indeed, so great is the felicity of the subject, that no elementary work in Greek, or any other language, can present so happy a specimen of grammatical analysis.

The former editions were both very incorrect : the present, though not free from faults, is more accurate. This is owing to the attention of Mr. Valpy. An author feels

comfort in reflecting that the errors, which may have escaped his notice, shall not pass without admonition from his printer. The interests of classical literature will doubtless be promoted by the superior qualifications which this Gentleman has brought to his profession.

To this edition is annexed, what is wanting in the two former, a plate of *Abbreviations*. And here the writer would recommend, as a necessary and elegant attainment to those who would understand the Greek language, the art of drawing its characters with neatness and precision. Mr. Hodgkin, a respectable man, and useful teacher, has labored to diffuse this accomplishment: the rules and plates which he has published for this purpose, ought to be in the hands of all schoolmasters.

The Author has recomposed also his *Latin Grammar*, having adapted it as nearly as he could to the form in which the Greek is now found to stand. His second edition of that work will therefore appear, it is presumed,

with such improvements as shall claim the attention of schoolmasters, and all those who would acquire an expeditious and philosophical knowledge of the Latin tongue.

Index.

	PAGE.
LETTERS, Contractions, &c.	1
Declensions	13
Classification of Nouns	25
Irregular Nouns	31
The Termination of Adjectives	36
The Degrees of Comparison	40
Declension of Adjectives	45
Of Numbers	50
Of Pronouns	55
Paradigm of Verbs	64
Formation of Verbs in ω	82
Verbs in $\mu\iota$	105
The Passive of Verbs in $\mu\iota$	120
The Passive of Verbs in ω	126
Of the Middle Voice	141

Of the Auxiliary εἰμι and other Irregular Verbs ..	144
Paradigm of Contracted Verbs	153
Of the Dialects	159
The Syntax of Nouns	169
The Syntax of Adjectives	177
Syntax of the Definitives	189
The Syntax of Verbs	202
Syntax of Participles	229
Voices, Moods, Tenses	235
Syntax of Prepositions	246
Syntax of Particles	272
Influence of Association on the Greek Tongue	281
Of Quantity	289

ERRATA.

P. 23. l. 12. for γαστηρσι read γαστερσι.

In p. 57. it should have been noticed that αὐτος has αὐτον, as well as αὐτο for its neuter termination; as το αὐτον or ταὐτον, *the same thing*.

P. 83. l. 8. for τω read ετω.

In p. 111. and the following, the dual termination την of the Imperfect and Second Aorist has been erroneously omitted.—ἴστατην, ἴστατην; ἐπιθετην, ἐθετην; ἐδιδότην, ἐδοτην; ἐκικλυτην, ἐκλυτην.

In p. 133. line 15. should be read

Infinitive. ἴσθαι or ἴσθαι. Part. ὀμιενος or οὔμιενος.

Sold by J. Mawman for the same Author.

A Grammar of the Latin tongue, composed on the principles of his Greek Grammar. duod. Pr. 2s. 6d.

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Literarum nexus et abbreviationes.

αι	σθι	σας	σας	τιω	την	χαι	χαρι
αο	σθο	σαν	σταν	τ̃	την	χας	χας
αω	σθω	σε	σλε	τ̃	της	χαν	χαν
αμ	σμι	σι	σλει	τι	τι	χι	χει
ο	σο	ση	σλη	το	το	χλω	χην
οθ	σθου	σι	σλι	το	το	χθα	χθα
απα	σπα	σο	σλο	το	το	χθαι	χθαι
απα	σπαι	συ	σλυ	τον	τον	χθας	χθας
απο	σπαν	σω	σλω	τον	τον	χθε	χθε
απε	σπε	συν	συν	τον	τον	χθη	χθο
απει	σπει	χ	σχ	τον	τον	χθω	χθην
απη	σπη	χι	σχα	τον	τον	χθι	χθι
απι	σπι	χε	σχε	τρι	τρι	χθο	χθο
απο	σπο	χι	σχει	τρο	τρο	χθυ	χθυ
αυ	σπυ	χη	σχη	τι	τι	χθω	χθω
αω	σπω	χι	σχι	τω	τω	χο	χο
αα	σσα	χο	σχο	των	των	χθ	χθ
ααι	σσαι	χυ	σχυ	των	των	χθι	χθι
αομ	σσαν	χω	σχυν	υ	υ	χω	χυν
αας	σσας	ω	σω	υ	υ	ψαι	ψαι
αε	σσε	τα	τα	υ	υ	ψομ	ψαν
αη	σση	ται	ται	υ	υ	ψας	ψας
αι	σσι	ται	ται	υ	υ	ψαν	ψαν
αο	σσο	ται	ται	υ	υ	ψι	ψει
αυ	σσυ	τοι	ταν	υ	υ	ω	ω
αω	σσω	τας	τας	υ	υ	ω	ω
ς	σι	ταν	ταν	χαι	χαι		
σα	σλα	ταυ	ταυτα	χομ	χαν		
σαι	σλαι	τε	τε	χρ	χαρ		

τέλος

The Alphabet—The division of letters.

THERE are, in the Greek tongue, twenty-four letters.

Figures.	Names.	Names.	Powers.
A α	αλφα	Alpha	a
B β β̄	βητα	Beta	b
Γ γ γ̄	γαμμα	Gamma	g
Δ δ	δελτα	Delta	d
E ε	εψιλον	Epsilon	e <i>short</i>
Z ζ ζ̄	ζητα	Zêta	z
H η	ητα	Eta	e <i>long</i>
Θ θ θ̄	θητα	Theta	th
I ι	ιωτα	Iôta	i
K κ	καππα	Cappa	k
Λ λ	λαμβδα	Lambda	l
M μ	μυ	Mu	m
N ν	νυ	Nu	n
Ξ ξ	ξι	Xi	x
O ο	ομικρον	Omicron	o <i>short</i>
Π π π̄	πι	Pi	p
Ρ ρ ρ̄	ρω	Rho	r
Σ σ σ̄	σιγμα	Sigma	s
Τ τ τ̄	ταυ	Tau	t
Υ υ	υψιλον	Upsilon	u
Φ φ	φι	Phi	ph
Χ χ	χι	Chi	ch
Ψ ψ	ψι	Psi	ps
Ω ω	ωμεγα	Omega	o <i>long</i>
J. Gr. Gr.			A

There are seven vowels: two short ϵ , o ; two long η , ω ; and three doubtful α , ι , υ , so called, as being in some words long, in others short.

The consonants are either mutes, liquids, or double letters. The mutes consist of the three following classes, π , β , ϕ ; κ , γ , χ ; τ , δ , θ .*

The three mutes styled smooth are π , κ , τ ; the intermediate β , γ , δ ; the aspirate ϕ , χ , θ .†

The liquids or half vowels are λ , μ , ν , ρ ; which being seldom changed for other letters, are also called *immutables*.

* The mutes are thus classified; because each class is sounded by the contact of the same parts of the mouth. Thus, π , β , ϕ are formed by the lips, and differ only as the breath varies in forming them. π is accompanied with a slender breath, and is hence called *lenis smooth*; ϕ , on the contrary, with a *rough* breath, is called *aspirate*: whereas β , having a sound between both, is denominated *intermediate*.

For a similar reason the three denominations of smooth, intermediate and aspirate, are given to the other two classes κ , γ , χ ; τ , δ , θ ; the former being enunciated by the contraction of the larynx or the upper part of the throat; the latter by the impulse of the tongue against the extremities of the upper teeth.

† These mutes or silent consonants are also sometimes called *mutables*; because, in the composition of words, and in the inflexion of nouns and verbs, they are often changed one for another.

The double letters are ψ , ξ , ζ , which consist of the consonant σ^* annexed to the nine mutes :

Thus $\left. \begin{matrix} \psi \\ \xi \\ \zeta \end{matrix} \right\}$ consist of $\left\{ \begin{matrix} \pi\sigma & \beta\sigma & \phi\sigma \\ \kappa\sigma & \gamma\sigma & \chi\sigma \\ \tau\sigma & \delta\sigma & \theta\sigma \end{matrix} \right.$

An aspirate is a rough breathing, marked by an inverted comma placed over a vowel beginning a word, or over ρ beginning a syllable ; as $\acute{\upsilon}\delta\omega\rho$, $\epsilon\rho\rho\iota\pi\tau\omicron\nu$. A smooth vowel has the same mark reverted ; as $\grave{\epsilon}\gamma\omega$, *I*.

AN APOSTROPHE is the elision of a final vowel when succeeded by another ; as $\pi\alpha\rho' \epsilon\mu\omicron\nu$ for $\pi\alpha\rho\alpha \epsilon\mu\omicron\nu$. The mark of an apostrophe is a comma over the place of the vowel cut off.

The vowels ϵ and ι , when final, instead of being apostrophised, assume ν ; as $\epsilon\delta\iota\delta\alpha\xi\epsilon\nu \alpha\upsilon\tau\omicron\nu$, for $\epsilon\delta\iota\delta\alpha\xi\epsilon \alpha\upsilon\tau\omicron\nu$; and for $\tau\iota\sigma\iota \eta\mu\omega\nu$, $\tau\iota\sigma\iota\nu \eta\mu\omega\nu$.

* When the letter σ closes a word, it is then written ς : whence our English final *s* is taken.

The letters σ τ , concurring in the beginning or middle of a word, are thus formed into one— ς .

When ν precedes κ , γ , χ , it is changed into γ , in order the more easily to coalesce with them.

When an apostrophe takes place, a smooth mute, preceding an aspirate, is changed into the corresponding rough : thus κατ' ὥραν becomes καθ' ὥραν, and νυκτ' ὅλην, νυχθ' ὅλην.*

THE FORMATION OF DIPHTHONGS—

CONTRACTIONS.

There are twelve diphthongs—six *proper*, six *improper*.

Thus for $\left. \begin{array}{l} \alpha\nu\kappa\omicron\varsigma \\ \alpha\nu\gamma\epsilon\lambda\omicron\varsigma \\ \epsilon\nu\chi\omicron\varsigma \end{array} \right\}$ are written $\left\{ \begin{array}{l} \alpha\gamma\kappa\omicron\varsigma, \text{ a valley.} \\ \alpha\gamma\gamma\epsilon\lambda\omicron\varsigma, \text{ a messenger.} \\ \epsilon\gamma\chi\omicron\varsigma, \text{ a spear.} \end{array} \right.$

But though thus changed, it retains in pronunciation its native sound. The annexed consonant is however somewhat *softened*: thus αγκος is sounded as if written ανγος.

* ACCENTS are either acute οξυς, grave βαρυς, or circumflex επισπω-
μενος.

The acute denotes an elevation of the voice, and is thus marked ('); The grave signifies its depression, and is written ('). Both these joined together form the circumflex (^), which becomes (~).

The acute accent may be placed above either of the three last syllables of a word; the grave only on the last; the circumflex on the last, or last but one. The syllable over which the circumflex is placed, is always long, and generally marks a diphthong.

The six proper are formed by prefixing α , ϵ , o , to i , u , as αi , αu ; ϵi , ϵu ; $o i$, $o u$.

The six improper are α ; η , ηu ; ω , ωu ; $u i$.

The vowel i , when combined with a long vowel, as being silent, is written underneath, and is then said to be *subscribed*—thus $\bar{\alpha}i$ — α ; ηi — η ; ωi — ω .

The vowels α , ϵ , o , being prefixed in the composition of diphthongs, are said to be *prepositive* : and i , u , being subjoined, are called *subjunctive*.

CONTRACTION is the union of two short vowels into a long one, or into a diphthong.

Contraction is *simple* when the constituent vowels are retained unchanged ; as $\tau\epsilon i \chi\epsilon i$ $\tau\epsilon i \chi\epsilon i$ —
Compounded when there results a new sound ; as $\tau\epsilon i \chi\epsilon o s$, $\tau\epsilon i \chi o \tilde{u} s$.*

This contraction takes place in nouns of every declension, in adjectives, and in verbs.

Rule I.—In simple contractions, the concurrent vowels, instead of being sounded separately, are

* The first sort of contractions is called *synæresis*, the second *crasis*.

Two succeeding vowels, having dots above them, are separately sounded ; but contracted, they have over them the circumflex accent—hence $\tau\epsilon i \chi\epsilon i$ has three syllables, but $\tau\epsilon i \chi\epsilon i$ only two.

expressed by a single impulse of the voice—αι, αĩ; αυ, αũ; ει, εĩ; ευ, εũ; οι, οĩ; ου, ̣.

Rule II.—Two short vowels of the same kind are adequately represented by one of them *lengthened*:—that is, αα are contracted into α̃; ιι into ι̃; εε into η̃.

1st. Dec.	μναα	μνᾶ	<i>a pound weight</i>
3d.	λαας	λᾶς	<i>a stone</i>
2d.	διιφίλος	διῖφίλος	<i>a friend of Jove</i>
3d. D. S.	οφιι	οφῖ	<i>to a serpent</i>
3d. N. D.	βασιλεε	βασιλῇ	<i>two kings</i>

Exception first; in the common tongue εε are contracted into εĩ.

πολεε	πολεῖ	<i>two cities</i>
αληθεεε	αληθεῖς	<i>true</i>
φιλεετε	φιλεῖτε	<i>ye love</i>
τιθεεσι	τιθεῖσι	<i>they place</i>

Exception second; οο are contracted into οũ.

2 Declen.	ῥοος	ῥοũς	<i>a stream</i>
	νοος	νοũς	<i>a mind</i>
G.	αἰδοος	αἰδοũς	<i>of shame</i>
	χρυσοομεν	χρυσοũμεν	<i>we gild</i>

Rule III.—The first of two* different vowels, as being predominant in sound, excludes the last, that is, $\alpha\epsilon$ are contracted into $\tilde{\alpha}$; $\epsilon\alpha$ into $\tilde{\eta}$; $\omicron\alpha$ into ω , and $\omicron\epsilon$ into $\tilde{\omega}$.†

3 Declen. N. D. $\kappa\epsilon\rho\alpha\epsilon$ $\kappa\epsilon\rho\tilde{\alpha}$ two horns

$\alpha\gamma\alpha\pi\alpha\epsilon\tau\epsilon$ $\alpha\gamma\alpha\pi\tilde{\alpha}\tau\epsilon$ ye love

1 Declen. $\gamma\epsilon\alpha$ $\gamma\tilde{\eta}$ a land

1 $\epsilon\rho\mu\epsilon\alpha\varsigma$ $\epsilon\rho\mu\tilde{\eta}\varsigma$ Mercury

3 N. & A. P. $\tau\epsilon\iota\chi\epsilon\alpha$ $\tau\epsilon\iota\chi\tilde{\eta}$ walls

3 A. $\alpha\iota\delta\omicron\alpha$ $\alpha\iota\delta\tilde{\omega}$ shame

$\delta\iota\delta\omicron\epsilon\mu\iota$ $\delta\iota\delta\tilde{\omega}\mu\iota$ I give

Exception first; the diphthongs $\epsilon\alpha$, $\omicron\alpha$, when succeeded by ς , are contracted, the former into $\epsilon\iota$, and the latter into $\omicron\upsilon$.

* If the concurrent vowels be not the same, the one predominant in sound prevails over that one which is subordinate to it. Now, the predominant vowel must in most instances be the prepositive; since this pre-occupies the organs, and thus demands a fuller enunciation. The subjunctive, therefore, being thus prevailed over, is lost in the contraction; and its only effect is to *lengthen* the prepositive, when a *doubtful vowel*; but to convert it, if *short* by nature, into its correspondent long one.

† $\mu\epsilon\iota\zeta\omicron\alpha$, *greater*, $\mu\lambda\epsilon\iota\omicron\alpha$, *more*, $\epsilon\iota\kappa\omicron\alpha$, *an image*, (ν being rejected) become $\mu\epsilon\iota\zeta\omega$, $\mu\lambda\epsilon\iota\omega$, $\epsilon\iota\kappa\omega$.

3 Declen. A. P. βασιλεας βασιλεις kings

πολεας πολεις cities

3 Dec. A. P. μειζονας μειζοας μειζους

πλειονας πλειοας πλειους

ηττονας ηττοας ηττους

Exception second ; if a vowel, or ρ precede εα, they are contracted into *ᾱ*.

υγιαεα υγιαᾱ healthy

πορφυρεα πορφυραᾱ purple

χρυσεα χρυσᾱ golden

Exception third ; αο are contracted into *ῶ*.

γηρας, old age G. γηρατος γηρας γηρας*

αγαπαομεν αγαπαῶμεν we love

Exception fourth ; εο are always, and οε generally, contracted into *οῦ*.†

3 Declen. τειχεος τειχοῦς of a wall

φιλεομεν φιλοῦμεν we love

* So γερως, κερως, κρεως, are formed from γερας, a reward ; κερας, a horn κρεας, flesh.

† The Reason of these two last exceptions is, that ο, having a fuller sound, predominates over ε and ι.

Rule IV.—A short vowel, succeeding *i* and *u*, is excluded.*

3 Declen.	ἱεραῖ	ἱραῖ	<i>a hawk</i>
2	ἱερος	ἱρος	<i>holy</i>
3 A. P.	οφιας	οφῖς	<i>serpents</i>
3 N. P.	βοτρυες	βοτρῦς	<i>bunches</i>
A. P.	βοτρυας	βοτρῦς	
	κλυεμι	κλῦμι, &c.	

Rule V.—A short, preceding a long vowel, is dropped in the contracted form.

1 Declen.	Ἀπελλεης	Ἀπελλῆς	<i>Apelles</i>
3d. G.	βασιλεων	βασιλῶν	<i>of kings</i>

Rule VI.—A vowel preceding a diphthong, is either itself rejected, or causes to be rejected one of the constituents of that diphthong.

Thus, *α* preceding *ει*, *ου*, expels the subjunctives *i*, *u*.

αγαπαις	αγαπαεις	αγαπᾶς	<i>thou lovest</i>
τιμαου	τιμαο	τιμῶ	<i>be thou honored</i>

* The reason of this exclusion is, that *i* and *u*, being predominant in sound, are incapable of coalescing with those subjoined to them.

But preceding *οι*, *α* is contracted with *ο* into *ω*, and *ι* is subscribed.

αγαπαιομι	αγαπαωμι	<i>I would love</i>
-----------	----------	---------------------

In like manner *ε* is rejected, when preceding *ει*, *οι*, *ου*.

φιλεεις	φιλεις	<i>thou lovest</i>
βασιλειον	βασιλοιν	<i>to (two) kings</i>
φιλευσι	φιλοϋσι	<i>they love</i>

When *ο* precedes *ει*, it requires in nouns, and participles, the rejection of the subjunctive ; as

διδοεις	διδoes	διδους	<i>giving</i>
γνοεις	γνοes	γνους	<i>having known</i>
πλακοεις	πλακοes	πλακους	<i>a sort of cake</i>

Also in the infinitive mood of verbs in *οω*, *ο* preceding *ει* requires *ι* to be rejected : but in the second and third persons singular indicative, *ε* is dropped.

χρυσοειν	χρυσοεν	χρυσοϋν
χρυσοεις	χρυσοις	
χρυσοοιμι	χρυσοϊμι	
χρυσοουσι	χρυσοϋσι	

In the adjectives *ἀπλοη*, *simple* ; *διπλοη*, *double* ; *ο* is expelled—*ἀπλῃ*, *διπλῃ*.

THE PARTS OF SPEECH—THE PROPERTIES OF NOUNS.

SPEECH is commonly divided into nine parts ; noun, adjective, pronoun, article, verb, adverb, preposition, conjunction, interjection.

Nouns, adjectives, and pronouns, admit the threefold variation of number, case, and gender.

The verb varies its termination to express mood, tense, number, and person.

Adverbs, prepositions, conjunctions, and interjections, admit of no change, and are therefore said to be indeclinable.

The properties of nouns are three ; number, case, and gender.

The Greek tongue has three numbers ; singular, dual, and plural.

A noun in the singular number denotes *one* thing ; in the dual *two* things ; in the plural *more* than two.

Gender marks the distinction of sex.

There are three genders ; masculine, feminine, and neuter.

Nouns, which are the names of males, are masculine ; nouns, denoting females, are feminine.

Nouns, comprehending males and females, are said to have a common gender.

Nouns, expressing inanimate objects, or things without life, are in general *neuter* or *neither* gender.

Nouns, however, having the terminations, appropriated to the names of males, are for this reason said to be masculine ; those terminating like the names of females, for a similar reason are feminine.

There are therefore in the Greek, as well as in the Latin tongue, two ways of ascertaining the gender of nouns—the SIGNIFICATION and the TERMINATION.

The signification determines the gender of the names of males and females ; the termination, that of the names of inanimate things.

The Greek tongue has six cases—nominative, genitive, dative, ablative, accusative and vocative.

The vocative is generally the same with the no-

minative; and the dative always the same with the ablative.

FIRST DECLENSION.

DECLENSION is the mode of changing the termination of a noun in each number.

There are in Greek three declensions, according to which all adjectives and participles, as well as nouns, are declined.

The first declension has four endings, α , η , $\alpha\varsigma$, $\eta\varsigma$.

Nouns in α and η are feminine.

The model of nouns in η is

Sing.	Dual.	Plur.
N. V. η	N. V. Ac. α	N. V. $\alpha\iota$
G. $\eta\varsigma$	G. D. Ab. $\alpha\iota\nu$	G. $\omega\nu$
D. Ab. η		D. Ab. $\alpha\iota\varsigma$
Ac. $\eta\nu$		Ac. $\alpha\varsigma$

The model of nouns in α is the same with those in η , except that the accusative singular is in $\alpha\nu$.

Nouns in $\delta\alpha$, $\theta\alpha$, $\rho\alpha$ and α pure, or in α pre-

J. Gr. Gr.

B

ceded by a vowel, have α, ας, α, αν, i. e., retain α in the genitive and dative, as well as in the accusative.

Agreeably to this model are declined λυπη, *grief*; μουσα, *a song or muse*; ἡμερα, *a day*; and φιλια, *friendship*.

Sing.	Dual.	Plur.
N. V. λυπ-η	N. V. Ac. λυπ-α	N. V. λυπ-αι
G. λυπ-ης	G. D. Ab. λυπ-αιν	G. λυπ-ων
D. Ab. λυπ-η		D. Ab. λυπ-αις
Ac. λυπ-ην		Ac. λυπ-ας
N. V. μουσ-α	N. V. Ac. μουσ-α	N. V. μουσ-αι
G. μουσ-ης	G. D. Ab. μουσ-αιν	G. μουσ-ων
D. Ab. μουσ-η		D. Ab. μουσ-αις
Ac. μουσ-αν		Ac. μουσ-ας
N. V. ἡμερ-α	N. V. Ac. ἡμερ-α	N. V. ἡμερ-αι
G. ἡμερ-ας	G. D. Ab. ἡμερ-αιν	G. ἡμερ-ων
D. Ab. ἡμερ-α		D. Ab. ἡμερ-αις
Ac. ἡμερ-αν		Ac. ἡμερ-ας
N. V. φιλι-α	N. V. Ac. φιλι-α	N. V. φιλι-αι
G. φιλι-ας	G. D. Ab. φιλι-αιν	G. φιλι-ων
D. Ab. φιλι-α		D. Ab. φιλι-αις
Ac. φιλι-αν		Ac. φιλι-ας*

* Nouns in α, or η, preceded by a vowel, may be contracted, and then declined according to the rule: as

Nouns in *ας* or *ης* are masculine, as being the names of men, or the qualities of men.

The genitive is formed by changing *ας* or *ης* into *ου*; the dative by rejecting *ς* and subscribing *ι*; the accusative, by changing *ς* into *ν*.

The vocative is formed by rejecting *ς*, and sometimes changing *η* into *α* short.*

γῆα	γῆ earth,	G. γῆς, &c.
λεοντεῖα	λεοντῆ a lion's skin,	G. λεοντης
διπλοη	διπλῆ double,	G. διπλῆς
μναα	μνᾶ a mina,	G. μνᾶς.

* The following nouns in *ης* change in the vocative *η* into *α*.

1. Nouns in *της*—

N. δεσποτης, a master, V. δεσποτα.

2. Nouns denoting countries and nations—

Σκυθης, a Scythian, V. ω Σκυθα.

3. Poetic nouns in *πης*—

N. κυνωπης, dogfaced, impudent, V. κυνωπα.

4. Verbal nouns from *μετρεω*, to measure; *πωλεω*, to sell; *τριβω*, to tear.

N. γεωμετρης, a geometrician, V. γεωμετρα.

N. βιβλιοπωλης, a bookseller, V. βιβλιοπωλα.

N. παιδοτριβης, a trainer of boys, V. παιδοτριβα.

5. Nouns in *στης* admit either *α* or *η*; as

N. ληστης, a thief, V. ληστα or ληστη.

Some nouns in *ας* form the genitive in *ᾱ* instead of *ου*; as

N. Θωμας, Thomas, G. Θωμᾱ.

N. βορρας, boreas, G. βορρᾱ.

N. παππας, father, papa, G. παππᾱ.

Nouns in *ας, ης*, in the dual and plural, are formed after the model of nouns in *η*.

Thus are declined *ταμιας*, *a steward*; and *τελωνης*, *a publican*.

Sing.	Dual.	Plur.
N. <i>ταμι-ας</i>	N. V. Ac. <i>ταμι-α</i>	N. V. <i>ταμι-αι</i>
G. <i>ταμι-ου</i>	G. D. Ab. <i>ταμιαιν</i>	G. <i>ταμι-ων</i>
D. Ab. <i>ταμι-α</i>		D. Ab. <i>ταμι-αις</i>
Ac. <i>ταμι-αν</i>		Ac. <i>ταμι-ας</i>
V. <i>ταμι-α</i>		
N. <i>τελων-ης</i>	N. V. Ac. <i>τελων-α</i>	N. V. <i>τελων-αι</i>
G. <i>τελων-ου</i>	G. D. Ab. <i>τελων-αιν</i>	G. <i>τελων-ων</i>
D. Ab. <i>τελων-η</i>		D. Ab. <i>τελων-αις</i>
Ac. <i>τελων-ην</i>		Ac. <i>τελων-ας</i>
V. <i>τελων-η</i>		

The vocative has the interjection *ω* often prefixed—as V. *ω ταμια*, *O steward*; V. *ω τελωνη*, *O publican*.

THE SECOND DECLENSION.

The second declension has two endings, *ος* and *ον*.

Most nouns in *ος* are masculine; some few are feminine.

Nouns in *ον* are all neuter.

The model of nouns in *ος* is

Sing.	Dual.	Plur.
N. <i>ος</i>	N. V. Ac. <i>ω</i>	N. V. <i>οι</i>
G. <i>ου</i>	G. D. Ab. <i>οιν</i>	G. <i>ων</i>
D. Ab. <i>ω</i>		D. Ab. <i>οις</i>
Ac. <i>ον</i>		Ac. <i>ους</i>
V. <i>ε</i>		

The model of nouns in *ον* is

Sing.	Dual.	Plur.
N. V. Ac. <i>ον</i>	N. V. Ac. <i>ω</i>	N. V. Ac. <i>α</i>
G. <i>ου</i>	G. D. Ab. <i>οιν</i>	G. <i>ων</i>
D. Ab. <i>ω</i>		D. Ab. <i>οις</i>

Conformably to these models are declined *λογος*,
a word ; *οδος*, a way ; *ιερον*, a temple.

Sing.	Dual.	Plur.
N. <i>λογ-ος</i>	N. V. Ac. <i>λογ-ω</i>	N. V. <i>λογ-οι</i>
G. <i>λογ-ου</i>	G. D. Ab. <i>λογ-οιν</i>	G. <i>λογ-ων</i>
D. Ab. <i>λογ-ω</i>		D. Ab. <i>λογ-οις</i>
Ac. <i>λογ-ον</i>		Ac. <i>λογ-ους</i>
V. <i>λογ-ε</i>		

Sing.	Dual.	Plur.
N. ὀδ-ος	N. V. Ac. ὀδ-ω	N. V. ὀδ-οι
G. ὀδ-ου	G. D. Ab. ὀδ-οιν	G. ὀδ-ων
D. Ab. ὀδ-ω		D. Ab. ὀδ-οις
Ac. ὀδ-ον		Ac. ὀδ-ους
V. ὀδ-ε		
N. V. Ac. ἱερ-ον	N. V. Ac. ἱερ-ω	N. V. Ac. ἱερ-α
G. ἱερ-ου	G. D. Ab. ἱερ-οιν	G. ἱερ-ων
D. Ab. ἱερ-ω		D. Ab. ἱερ-οις*

* Nouns in *ος* of the second declension contract *οος* and *εος* into *οῦς*, *οον* and *εον* into *ουν*; thus

ν-οος	ν-οῦς,	<i>a mind.</i>
ῥ-οος	ῥ-οῦς,	<i>a flood.</i>
πλ-οος	πλ-οῦς,	<i>navigation.</i>
αδελφιδ-εος	αδελφιδ-οῦς,	<i>a brother's son.</i>
οστ-εον	οστ-οῦν,	<i>a bone.</i>

Sing.	Dual.	Plur.
N. ν-οος οῦς	N. V. Ac. ν-οω ῶ	N. V. ν-οοι οἱ
G. ν-οου οῦ	G. D. Ab. ν-οοιν οῖν	G. ν-οων ῶν
D. Ab. ν-οω ῶ		D. Ab. ν-οοις οῖς
Ac. ν-οον οῦν		Ac. ν-οους οῦς
V. ν-οε οὔ		
N. V. Ac. οστ-εον οῦν	N. V. Ac. οστ-εω ῶ	N. V. οστ-εα εἶ
G. οστ-εου οῦ	G. D. Ab. οστ-εοιν οῖν	G. οστ-εων ῶν
D. Ab. οστ-εω ῶ		D. Ab. οστ-εοις οῖς

The Attics, forming the second declension in a manner peculiar to themselves, change ου, ο, α in the cases where they occur, into ω, and subscribe ι.

When ο of the nominative is changed into ω, the preceding α, if long, is changed into ε; but if short, it remains unchanged; thus,

ναος, a temple,	} Atticized	{ νεως λεως
λαος, a people,		
ταος, a peacock,	} Atticized	{ ταως καλως
καλος a cable.		

Sing.	Dual.	Plur.
N. λε-ως	N. V. Ac. λε-ω	N. V. λε-ω
G. λε-ω	G. D. Ab. λε-ων	G. λε-ων
D. Ab. λε-ω		D. Ab. λε-ως
Ac. λε-ων		Ac. λε-ως
V. λε-ως		V. λε-ω
N. V. Ac. ευγεων	N. V. Ac. ευγεω	N. V. Ac. ευγεω
G. ευγεω	G. D. Ab. ευγεων	G. ευγεων
D. Ab. ευγεω		D. Ab. ευγεως

Χρεως, *debt*, is in the Attic form, and the only neuter noun of this termination.*

* The Attic writers in some words reject ν, whether it occur in the nominative or in the accusative. Hence we read εω for εων, *Aurora*: Απολλω for Απολλων, and επιπλεω for επιπλων, *full*.

DECLENSION OF THE ARTICLE.

The article δ , *the*, has the triple variation of gender: as δ mas. η fem. $\tau\omicron$ neut. δ *ανθρωπος*, *the man*; η *γυνή*, *the woman*; $\tau\omicron$ *ιερον*, *the temple*.

The article is declined by prefixing in all the cases, except the nominatives singular and plural, τ to the models of the first and second declensions.

The neuter article has τ prefixed in all the cases.

Sing.	N.	δ	η	$\tau\omicron$
	G.	$\tau\omicron\upsilon$	$\tau\eta\varsigma$	$\tau\omicron\upsilon$
	D. Ab.	$\tau\omega$	$\tau\eta$	$\tau\omega$
	Ac.	$\tau\omicron\nu$	$\tau\eta\nu$	$\tau\omicron$
Dual.	N. Ac.	$\tau\omega$	$\tau\alpha$	$\tau\omega$
	G. D. Ab.	$\tau\omicron\iota\nu$	$\tau\alpha\iota\nu$	$\tau\omicron\iota\nu$
Plur.	N.	$\omicron\iota$	$\alpha\iota$	$\tau\alpha$
	G.	$\tau\omega\nu$	$\tau\omega\nu$	$\tau\omega\nu$
	D. Ab.	$\tau\omicron\iota\varsigma$	$\tau\alpha\iota\varsigma$	$\tau\omicron\iota\varsigma$
	Ac.	$\tau\omicron\upsilon\varsigma$	$\tau\alpha\varsigma$	$\tau\alpha^*$

* Grammarians use the article to mark the gender of a noun, and decline them together, as δ *ταμις*, G. *του ταμιου*, D. *τω ταμι*, &c.— η

THE THIRD DECLENSION.

The third declension is formed in general by adding the following model to the nominative.

Sing.	Dual.	Plur.
N. --	N. V. Ac. ε	N. V. ες
G. ος	G. D. Ab. οιν	G. ων
D. Ab. ι		D. Ab. σι
Ac. α		Ac. ας
N. V. φωρ, <i>a thief</i> ,	N. V. Ac. φωρ-ε	N. V. φωρ-ες
G. φωρ-ος	G. D. Ab. φωρ-οιν	G. φωρ-ων
D. Ab. φωρ-ι		D. Ab. φωρ-σι
Ac. φωρ-α		Ac. φωρ-ας

γυνή, G. της γυναίκος, &c.—το ἱερόν, G. του ἱεροῦ, &c. But the article has nothing to do with the declension of nouns, and the writing them together in this manner only serves to render the business of declining more perplexed and difficult. And I recommend that in declining the article itself, the three terminations should not be taken together in the same case, as is usually done, but that each gender, as depending on a distinct model, should be declined separately. Thus N. ὁ, G. του, D. Ab. τω, &c.—N. ἡ, G. της, D. Ab. τη, &c.—N. Ac. το, G. του, D. Ab. τω, &c. The article can thus be declined at once by him who has learnt the three above models.

As in the second, so in the third declension, neuter nouns have their accusative and vocative like the nominative, and in the plural they all end in α . Thus is declined $\mu\epsilon\lambda\alpha\nu$, *ink*.

Sing.	Dual.	Plur.
N. V. Ac. $\mu\epsilon\lambda\alpha\nu$	N. V. Ac. $\mu\epsilon\lambda\alpha\nu-\epsilon$	N. V. Ac. $\mu\epsilon\lambda\alpha\nu-\alpha$
G. $\mu\epsilon\lambda\alpha\tilde{\nu}-\omicron\varsigma$	G. D. Ab. $\mu\epsilon\lambda\alpha\nu-\omicron\iota\nu$	G. $\mu\epsilon\lambda\alpha\nu-\omega\nu$
D. Ab. $\mu\epsilon\lambda\alpha\nu-\iota$		D. Ab. $\mu\epsilon\lambda\alpha-\sigma\iota$

THE VOCATIVE is either the same with the nominative, or derived from it in the following manner.

1. Nouns in $\eta\rho$, $\eta\varsigma$, and $\omega\rho$, change η and ω into their corresponding short vowels: as N. $\pi\alpha\tau\eta\rho$, *a father*; V. $\omega\ \pi\alpha\tau\epsilon\rho$; N. $\Delta\eta\mu\omicron\sigma\theta\epsilon\nu\eta\varsigma$, V. $\Delta\eta\mu\omicron\sigma\theta\epsilon\nu\epsilon\varsigma$; N. $\text{'}\epsilon\kappa\tau\omega\rho$, V. $\text{'}\epsilon\kappa\tau\omicron\rho$.

2. The final ς of most nouns in $\alpha\iota\varsigma$, $\iota\varsigma$, $\epsilon\upsilon\varsigma$, $\upsilon\varsigma$, is dropped: N. $\pi\alpha\iota\varsigma$, *a boy*, V. $\omega\ \pi\alpha\iota$; N. $\beta\alpha\sigma\iota\lambda\epsilon\upsilon\varsigma$, V. $\omega\ \beta\alpha\sigma\iota\lambda\epsilon\upsilon$.

3. Nouns in $\alpha\varsigma$ change ς into ν : N. Καλχας , V. $\omega\ \text{Καλχαν}$; N. $\tau\alpha\lambda\alpha\varsigma$, V. $\tau\alpha\lambda\alpha\nu$.

4. Adjectives in $\epsilon\iota\varsigma$ change it into $\epsilon\nu$, N. $\chi\alpha\rho\iota\epsilon\iota\varsigma$, *graceful*, V. $\omega\ \chi\alpha\rho\iota\epsilon\nu$.

THE DATIVE PLURAL is formed by adding *σι* to the nominative singular. But if the nominative end in *ς*, *ξ* or *ψ*, only *ι* is added ; as βασιλευς, a king, βασιλευσ-ι ; αναξ, a ruler, αναξ-ι ; γυψ, a vulture, γυψ-ι. The vowel preceding *ς* undergoes the same change in the dative as in the other oblique cases.

2. Nouns or adjectives in *ν* reject it when *σι* is added : as μελαν, μελᾱσι ; παν, πᾱσι.

3. The final *ηρ* is transposed into *ρα* : as πατηρ, πατρᾱσι ; μητηρ, μητρᾱσι ; ανηρ, ανδρᾱσι ; γαστηρ, γαστηρσι.

4. Nouns or participles in *ων*, *εν*, whose dative singular is *οντι*, *εντι*, have the dative plural in *ουσι*, *εισι* : as

λεων	D. Sing. λεοντι	D. Plur. λεουσι
πιστευων	πιστευοντι	πιστευουσι
χαριεν	χαριεντι	χαριεισι
τυφθεν	τυφθεντι	τυφθεισι

But participles in *αων* have *αουσι* contracted into *ῶσι* : as

ζαων	D. Sing. ζαοντι	D. Plur. ζαουσι, ζῶσι
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6. The poets form the dative plural from the dative singular by inserting $\epsilon\sigma\sigma$ before the final ι :

ορνις, a bird, D. Sing. *ορνιθ-ι* D. Plur. *ορνιθ-εσσ-ι*

κυων, a dog, *κυν-ι* *κυν-εσσ-ι*

λαμπας, a torch, *λαμπαδ-ι* *λαμπαδ-εσσ-ι*

ναυς, a ship, *νη-ι* *νη-εσσ-ι*

Examples of contracted nouns.

Sing. Dual. Plur.

N. *οφ-ις* *-ιε* *-ιες, ἱς*

G. *οφ-εως* *-ιοιν* *-εων*

D. Ab. *οφ-ιι, ἱ* *-ισι*

A. *οφ-ιν* *-ιας, ἱς*

V. *οφ-ι*

N. *αιδ-ω*

G. *αιδ-οος, οῦς*

D. Ab. *αιδ-οι, οἱ*

Ac. *αιδ-οα, ᾧ*

V. *αιδ-οι*

N. *βασιλ-ευς*

-εε, ἦ

N. V. *-εες, εἶς*

G. *βασιλ-εος*

-εοιν, οῖν

G. *-εων, ᾧν*

D. Ab. *βασιλ-ει, εἶ*

D. Ab. *-ευσι*

Ac. *βασιλ-εα*

Ac. *-εας, εἶς*

V. *βασιλ-ευ*

N. Ac. *τειχ-ος*, *a wall*, N. Ac. *εε*, *ῆ* N. Ac. *εα*, *ῆ*

G. *τειχ-εος*, *οῦς*

G. D. *εοιν*, *οῖν*

G. *εων*, *ῶν*

D. Ab. *τειχ-ει*, *εῖ*

D. Ab. *εσι*

N. Ac. *κερ-ας*, *a horn*, N. Ac. *ατε*, *αε*, *ᾱ* N. Ac. *ατα*, *αα*, *ᾱ*

G. *κερ-ατος*, *αης*, *ῶς* G. D. *ατοιν*, *αοιν*, *οῖν* G. *ατων*, *αων*, *ῶν*

D. Ab. *κερ-ατι*, *αῖ*, *ᾱ*

D. Ab. *κερασι*

THE CLASSIFICATION OF NOUNS.

All adjectives and participles and most nouns in *α* are the first declension and feminine.

Some, however, are the third, and these assume *τ* before *ος*, and are neuter.

βημα

G. *βημα-τος*, *a tribunal*

ποιημα

ποιημα-τος, *a poem*

Nouns, Adjectives, and Participles in *η* are all the first declension and feminine.

Nouns in *ι*, *υ*, *ω*, *ν*, *ρ*, *ξ*, *ψ*, are the third declension.

There are but few nouns which terminate in *ι*; they are neuter.

σινηπι, *mustard* G. σινηπεως,

μελι, *honey* G. μελιτος

Some Nouns in *υ* conform without any change to the model. This termination is neuter.

N. δακρυ, *a tear* G. δακρυ-ος

γονυ, *a knee* γονυ-ος

δορυ, *a spear* δορυ-ος*

But most nouns, and all adjectives of this termination, change the final *υ* into *ε* before the model.

N. αστυ, *a city* G. αστε-ος

γλυκυ, *sweet* γλυκε-ος

Nouns in *ω* are feminine. In the oblique cases *ω* is changed into *ο*

N. αιδα, *shame* G. αιδο-ος

ηχω, *echo* ηχο-ος

* The vowel *υ* is often transposed in the oblique cases of the two latter nouns. Thus in the dative is written δουρι for δορυι; and in the genitive plural γουγων for γονυων.

Substantives in *ν* generally conform to the model, without any previous change.

N. ὁ παιαν, *a pæan* G. παιᾶν-ος

Ἑλλην, *a Grecian* Ἑλλήν-ος

ἡ ακτὶν, *a ray* ακτῖν-ος

ὁ μοσσυν, *a tower* μοσσῦν-ος

ὁ αἰων, *life* αἰων-ος

In many nouns, however, *η* and *ω* are changed into their corresponding short vowels.

N. ἡ φρην, *an understanding* G. φρεν-ος

ὁ δαίμων, *a demon* δαίμον-ος

Many nouns terminating in *ων*, together with this change, assume *τ* before the model.

N. ὁ δράκων, *a serpent* G. δράκον-τος

Nouns in *ρ* are declined, in general, conformably to the model.

N. μακαρ, *happy* G. μακάρ-ος

ὁ λουτρῆρ, *a washing-tub* λουτρῆρ-ος

τὸ ἡτορ, *a heart* ἡτορ-ος

Many nouns in *ηρ*, *ωρ*, change *η* and *ω* into their corresponding short vowels.

N. ὁ αἶther, *æther*

G. αἰther-ος

ῥητωρ, *a rhetorician*

ῥητορ-ος

The vowel η thus changed is often dropped.

N. πατηρ, *a father*

G. πατερος πατρος *

μητηρ, *a mother*

μητερος μητρος

ανηρ, *a man*

ανερος ανδρος

Nouns in ξ resolve the final consonant into the constituents κσ, γσ, χσ, and having dropped σ, form their genitive in κος, γος, or χος.

N. θωραξ, θωρακσ, *a breast-plate,*

G. θωρακ-ος

τεττιξ, τεττιγσ, *grasshopper,*

τεττιγ-ος

θριξ, θριχσ, *hair,*

τριχ-ος

Some nouns, instead of dropping the implied σ, change it into τ.

N. αναξ, ανακσ, ανακτ, *a king*

G. ανακτ-ος

το γαλαξ, γαλακσ, γαλακτ, *milk*

γαλακτ-ος

In the same manner, nouns in ψ resolve it into

* Remember, however, that in the former σ is dropped only in the genitive and dative singular; and that in all the oblique cases of the latter, δ is inserted in its room, in order to render the sound more easy and agreeable.

πσ, βσ, φσ ; and dropping σ, conform without any further change to the model.

N. ὁ γυψ, γυψ, *a vulture*

G. γυπ-ος

ἡ φλεψ, φλεβσ, *a vein*

φλεβ-ος

ἡ κατηλιψ, κατηλιφσ, *a scale*

κατηλιφ-ος

Those in ας, ης, of the third, change σ into τ. This is the case also with those in ις, ος, ως.

Nouns in σ change it first into τ.

N. το γηρας, *old age*

G. γηρᾱτ-ος

ἡ εσθης, *a garment*

εσθητ-ος

ἡ χαρις, *a favor*

χαριτ-ος

ὁ γελως, *laughter*

γελωτ-ος

ὁ ερως, *love, Cupid,*

ερωτ-ος

Others change σ into δ, or θ, or ν or ντ.

N. ἡ λαμπας, *a torch*

G. λαμπᾱδ-ος

ἡ κλεις, *a key*

κλειδ-ος

παις, *a boy*

παιδ-ος

νεηλυς, *a stranger*

νεηλῦδ-ος

N. ορνις, *a bird*

G. ορνιθ-ος

ἡ κορυς, *a helmet*

κορυθ-ος

N. μελας, *black*

G. μελᾱν-ος

τις, *any one*

τιν-ος

N. *πας*, all G. *παντ-ος*
γιγας, a giant *γιγαντ-ος*

Nouns in *ις*, *υς* change these terminations into *ιος*, *εος*, *εως*, or *υος*.

N. *ὁ οφίς*, a serpent G. *οφι-ος* or *οφεως*

N. *πρεσβυς*, an old man G. *εος* or *εως*

N. *ὁ ιχθυς*, a fish G. *ιχθυος*

Those in *ις* more usually have also *ο* changed into *ω*, and are feminine.

N. *πολις*, a city G. *πολεως*

πιστις, faith *πιστεως*

Nouns in *ευς*, *ους*, *αυς*, change the last vowel *υ* into *ο*.

N. *βασιλευς*, a king G. *βασιλεος*

ὁ νους, a mind *νοος*

ἡ ναυς, a ship *νης* for *ναος*

Nouns in *ος* of the third declension are neuter. The genitive has *ε* inserted before *ος*.

N. *τειχος*, a wall G. *τειχεος*

αλγος, grief *αλγεος*

The accusative of nouns in *αυς*, *ις*, *ους*, *υς*, whose

genitive is *ος* pure, is formed by changing the final *ς* into *ν*.*

N. ναυς	A. ναυν	} and not {	ναα or νηα
οφίς	οφιν		οφια
οξύς	οξύν		οξέα
νοῦς	νουν		νοα

Finally, many nouns in *εις* and *ους*, drop the subjunctive vowels *ι*, *υ*, and change the final *ς* into *δ*, *ν*, *τ*, or *ντ*, agreeably to the preceding rules :

N. ὁ πους, a foot	G. ποδος
το οὖς (ως), an ear	ωτος
χαριεις, gracious	χαριεντος
ὁ οδους, a tooth	οδοντος

Irregular Nouns.

Anomalous or irregular nouns, which by grammarians are called *heteroclites* are either *redundant* or *defective*.

* There are also a few instances in which the accusative is in the same manner formed from the nominative, though the genitive be not *ος* pure ; *χαρις* G. *χαριτος*, A. *χαριτα* or *χαριν* ; *νηλυσ* a stranger, G. *νηλυδος*, A. *νηλυδα* or *νηλυν*.

Those which are redundant, have in the nominative two or more terminations; and in consequence have different genders, and sometimes belong to different declensions.

Some nouns in *ος* terminate also in *α, η, ις*; *ὁ στρατος, ἡ στρατια, an army*; *ὁ σιμβλος, ἡ σιμβλη, a bee-hive*; *ὁ βαθμος, ἡ βαθμις, a step*; *ὁ ασπασμος, το ασπασμα, a salutation.*

Many masculine nouns in *ος* have also *ον*; *ὁ ερετμος, το ερετμον, an oar*; *ὁ ζευγος, το ζευγον, a yoke*; *ὁ ταρταρος, το ταρταρον, the infernal region.* But the neuter termination of these is obsolete in the singular; and they are used only in the plural number—*τα ερετμα, &c.* But the following masculine nouns *ὁ δεσμος, a bond, διφρος, a chariot, κυκλος, a circle, λυχνος, a candle, μηρος, a thigh, μοχλος, a post, νωτος, a back, πυρσος, a torch, σταθμος, a station, ταρσος, a sole, τραχηλος, a neck, χαλῖνος, a bridle,* and also the feminine noun *κελευθος, a path,* have the masculine plural, and moreover, the plural of the neuter termination still in use—*δεσμοι, δεσμα, &c.*

Names of the Gods and Men, being in very common use, are more redundant than other nouns

in terminations. Jupiter is reckoned to have ten—*Ζεὺς Δεὺς Βδεὺς, Ζην Ζαν Ζας Ζης, Δις Δην Δαν;* but two of these only are declinable—*Δις, G. Διος, D. Διι, A. Δια; Ζην, G. Ζηνος, &c.*

The nouns *γυνή, a wife, γάλα, milk,* were originally *γυναιξ, γαλαξ;* whence their genitive is *γυναικος, γαλακτος,*

A few neuter nouns in *ωρ, αρ* form their oblique cases from the termination *ας* now obsolete, by changing *ς* into *τος*; *αλειαρ, bread corn, αλειφαρ, ointment, δελεαρ* and *εδαρ, food, ήμαρ, a day, ήπαρ, a liver, καρηαρ, a head, κτεαρ, possession, ονειαρ, utility, ουθαρ, a teat, πειραρ, a limit, στεαρ, fat, φρεαρ, a well, ordure, υδωρ, water,—G. υδατος. &c.*

To this class may be referred *γονυ* and *γονα, a knee, G. γονατος*; *δορυ, δορας* or *δουρας, G. δουρατος*; and also *δορος, G. δορεος* a spear.

Some few nouns, though having but one ending, are declined in two different ways; *Θαλης, Thales, G. Θαλου* and *Θαλητος*; *γελως, laughter, G. γελω* and *γελωτος*; *καλως, a cable, G. καλω* and *καλωος*; *μυκης, any thing spongy, G. μυκου* and *μυκητος*; *σκοτος, darkness, G. σκοτου* and *σκοτεος.*

Of defective nouns, some want the dual and

plural numbers ; such as the names of individuals or proper names. On the contrary, nouns meaning more than one thing, have only the plural number ; such as the names of festivals, *Διονυσια*, *Bacchanalia* ; *Κρονια*, *Saturnalia* ; of some cities, *τα Ἱεροσολυμα*, *Jerusalem* ; *Αθηναι*, *Athens* ; of nations, *Αχαιοι*, *the Greeks* ; of magistrates, *Εφοροι* ; and lastly of *the furies*, *Ευμενιδες*, *furiae*.

Many are also defective in some or in all the cases.

The following have not the variation of cases, but are indeclinable.

1. The names of the Greek letters *αλφα*, *μυ*, *ρω*, &c.

2. Fictitious terms expressing the natural tones of animals ; as *κοαξ*, *of frogs* ; *κοι*, *of pigs*.

3. A noun when itself, and not its signification, made the subject of discourse with the neuter article prefixed ; as *το θεος*, *the word God*.

4. The proper names of foreigners : *Δαβιδ*, *Αβρααμ*.

5. Words curtailed by apostrophe ; *δω* for *δωμα*, *a house* ; or lengthened by the addition of the particle *φι* ; *στρατοφι* for *στρατος*, *an army*.

6. All numerical adjectives from *four* to a *hundred*.

To these may be added the following nouns as being indeclinable ; δαος, *a torch*, δεμας, *a body*, εελδωρ, *a desire*, κωας, or κως *a fleece*, λεπας, *a projecting rock*, μηχαρ, *an effort*, νωκαρ, *torpor*, σεβας, *veneration*, ύπαρ, *a vision*, ήδος, *a delight* ; ητορ, *a heart*, σκιναρ, *fœtus*, τεκμαρ or τεκμωρ, *a sign or limit*, χρεως or χρεων, *a debt*, οφελος, *utility*.

The following occur in the nominative only ; ήδωρ, *house*, αι κατακλωθες, *the fates*.

In the genitive plural alone, is to be met with των έαων, *of good things*.

In the dative προβασι, δενδρεσι, ανδραποδεσσι, derived from the obsoletes, προβας, *a sheep*, δενδρος, *a tree*, ανδραποδης, *servile*.

In the nominative dual οσσε, *eyes* ; and in the vocative ω ποποι, *O Gods*, ω ταν, *O friend*.

From the obsolete κλας, *a branch*, is found the dat. sin. κλαδι ; but κλαδεσι must have been taken from the disused term κλαδος, G. κλαδεος.

The following occur in two cases, N. βρετας, *a statue*, D. βρεται ; N. λισ, *a lion*, A. λιν or λινα ; N. αμφω, *both*, G. αμφοιν ; N. P. φθοιες, or φθοϊς, *cakes*, A. φθοιας.

Some proper names in *ας*, *ης*, *υς*, form the A. by changing *ς* into *ν*; and the gen. or dat. by dropping it.

N. Θωμας

G. Θωμα

A. Θωμαν

Ιησους

Ιησοῦ

Ιησουν

Αρης

Αρη

Αρην

Διονυς

Διονυ

Διονυν

OF ADJECTIVES AND PARTICIPLES.

The Termination of Adjectives.

Simple adjectives and all participles have three endings.

Adjectives in *ας* are *ας*, *αινα*, *αν*; participles *ας*, *ασα*, *αν*.

Mas.

Fem.

Neut.

ταλ-ας

ταλ-αινα

ταλ-αν, miserable.

μελ-ας

μελ-αινα

μελ-αν, black.

τυψ-ας

τυψ-ασα

τυψ-αν, having beaten.

Πας and its compounds are like participles in *ας*,

<i>πας</i>	<i>πασα</i>	<i>παν</i> , <i>all</i> .
<i>συμπας</i>	<i>συμπασα</i>	<i>συμπαν</i>
<i>ἅπας</i>	<i>ἅπασα</i>	<i>ἅπαν</i>

} *altogether*.

The neuter of *μεγας*, *great*, drops *ν*, and the feminine is taken from the obsolete *μεγαλος*.

<i>μεγας</i>	<i>μεγαλη</i>	<i>μεγα</i>
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2. Adjectives in *ην* are, *ην*, *εινα*, *εν*; those in *ης* are *ης*, *ησσα*, *ην*.

<i>τερ-ην</i>	<i>τερ-εινα</i>	<i>τερ-εν</i> , <i>tender</i> .
<i>τιμ-ης</i>	<i>τιμ-ησσα</i>	<i>τιμ-ην</i> , <i>honorable</i> .

3. Adjectives in *εις* are, *εις*, *εσσα*, *εν*; participles, *εις*, *εισα*, *εν*.

<i>χαρι-εις</i>	<i>χαρι-εσσα</i>	<i>χαρι-εν</i> , <i>comely</i> .
<i>τυφθ-εις</i>	<i>τυφθ-εισα</i>	<i>τυφθ-εν</i> , <i>beaten</i> .

The feminine of *εις*, *one*, is *μια*, as if derived from *μιος*. This is also the case when compounded with *ουδε*, *μηδε*, *not*.

<i>εις</i>	<i>μια</i>	<i>εν</i> , <i>one</i> .
<i>ουδ-εις</i>	<i>ουδε-μια</i>	<i>ουδ-εν</i> , }
<i>μηδ-εις</i>	<i>μηδε-μια</i>	<i>μηδ-εν</i> , }

} *no one*.

4. Adjectives and participles in *ος* are, *ος, η, ον*.

καλ-ος	καλ-η	καλ-ον, <i>fair</i> .
τυπτομεν-ος	τυπτομεν-η	τυπτομεν-ον, <i>beaten</i> .

Adjectives in *ρος* and *ος* pure are, *ος, α, ον*.

ἀγι-ος	ἀγι-α	ἀγι-ον, <i>holy</i> .
ανθηρ-ος	ανθηρ-α	ανθηρ-ον, * <i>flowery</i> .

5. Adjectives in *ους* are, *ους, ουσα, ουν*.

μελιτ-ους	μελιτ-ουσα	μελιτ-ουν, <i>honeyed</i> .
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6. Adjectives in *υς* are, *υς, εια, υ*; participles, *υς, υσα, υν*.

γλυκ-υς	γλυκ-εια	γλυκ-υ, <i>sweet</i> .
ζευγν-υς	ζευγν-υσα	ζευγν-υν, <i>joining</i> .

7. Participles and adjectives in *ων* are, *ων, ουσα, ον*; those in *ως* are, *ως, υια, ος*.

τυπτ-ων	τυπτ-ουσα	τυπτ-ον, <i>beating</i> .
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* The following, though in *ος* pure, have the feminine in *η*.

ογδοος	ογδοη	ογδοον, <i>eight</i> .
ἀπλοος	ἀπλοη	ἀπλοον, <i>simple</i> .
χρυσος	χρυσση	χρυσσον, <i>golden</i> .
χαλκεος	χαλκη	χαλκεον, <i>brazen</i> .

ἐκ-ων

ἐκ-ουσα

ἐκ-ον, *willing.*

τετυφ-ως

τετυφ-υια

τετυφ-ος, *having beaten.*

Compound adjectives in general have but two terminations, one in common for the masculine and feminine, the other for the neuter.

Adjectives in ας, ην, ης change ας into αν ; ην into εν ; ης into ες.

Mas. & Fem.

Neut.

αρσην

αρσεν, *male.*

αιινας

αιιναν, *ever-flowing.*

αληθης

αληθες, *true.*

Adjectives in ις and υς reject the final ς ; but those in ος change ος into ον ; those in ους into ουν ; those in ως into ων.

ευχαρις

ευχαρι, *grateful.*

αδακρυς

αδακρυ, *tearless.*

ενδοξος

ενδοξον, *glorious.*

διπους

διπουν, *two-footed.*

ευγεως

ευγεων, *fertile.*

Adjectives in ων, ωρ, change ω into ο.

ευδαιμων

ευδαιμον, *happy.*

μεγαλητωρ

μεγαλητορ, *high minded.*

Some adjectives, expressing the qualities of ani-

mals only, have no neuter, and consequently have but one termination.

ἀρπαξ, rapacious.

ἐπιθυμητης, covetous.

νεφέληγερετης, cloud-gathering.

μακαρ, blessed.

αοψ, blind.

μακροχειρ, longhanded.

The Degrees of Comparison.

Adjectives are compared in ερος and ατος, or in ιων and ιστος.

Adjectives become comparative by changing s into τ, and assuming ερος; and superlative by assuming ατος.

ἐνδοξος, glorious, ἐνδοξοτ-ερος ἐνδοξοτ-ατος

εuryς, wide, ευρυτ-ερος ευρυτ-ατος

πραος, meek, πραοτ-ερος πραοτ-ατος

σοφος, wise, σοφωτ-ερος σοφωτ-ατος

ἅγιος, holy, ἁγιωτ-ερος ἁγιωτ-ατος *

* From these examples it appears, that the penultimate of the positive, if preceded by a short syllable, is changed into ω; but remains

Some with *ερος* and *ατος* assume *τ*, which with *ς* coalesce into *στ*.

άπλους, simple, *άπλουστ-ερος* *άπλουστ-ατος*

Adjectives ending in *εις* drop *ι*; those in *ης* change *η* into *ε*; those in *ας* change *ς* into *ν*; as

χαριεις, graceful, *χαριεστ-ερος* *χαριεστ-ατος*

ευσεβης, pious, *ευσεβεστ-ερος* *ευσεβεστ-ατος*

μελας, black, *μελαν-τερος* *μελαν-τατος*

Some few are compared from the nominative plural.

τλημων, patient, N. Pl. *τλημονες* *τλημονεστ-ερος, &c.*

τερην N. Pl. *τερηνες* *τερηνεστ-ερος, &c.*

Some again in *ος* and *ης* change the penultimate vowel into *ι*; as

λαλος, talkative, *λαλιστ-ερος* *λαλιστ-ατος*

ψευδης, lying, *ψευδιστ-ερος* *ψευδιστ-ατος*

unchanged if preceded by a long one. If the preceding syllable contains a doubtful vowel, both ways are used : as

ικανος, sufficient, *ικανοτ-ερος* *ικανοτ-ατος*

ικανωτ-ερος *ικανωτ-ατος*

ισος, equal, *ισοτ-ερος* *ισοτ-ατος*

ισωτ-ερος *ισωτ-ατος.*

While others in *ος* change it into *ες*.

σπουδαιος, *diligent*, σπουδαιεστ-ερος σπουδαιεστ-ατος

αφθονος, *abundant*, αφθονεστ-ερος αφθονεστ-ατος

Many adjectives change the last syllable into *ιων* and *ιστος*.

καλ-ος, *fair*

καλλ-ιων

καλλ-ιστος

If *ρ* precede *ος*, it is dropped to render the sound more agreeable.

αισχρος, *base*,

αισχιων

αισχιστος

εχθρος, *hostile*,

εχθριων

εχθιστος

Ραδιος, *easy*, sometimes drops *δ* and also *ι*; as

ραδιος

ραδιων

ραδιστος

ραιων

ραιστος

ραων

ραστος

Some in *υς* are compared in both ways.

βαθυς, *deep*,

βαθυτερος

βαθυτατος

βαθιων

βαθιστος

In the comparative of many adjectives *ι* with the preceding consonant is changed into *σσ*.

βαθυς, *deep*,

βαθιων

βασσων

ταχυς, *swift*,

ταχιων

τασσων

θασσων

ελαχυς, *small*, ελαχιων ελασσων *

* Many adjectives, found in the comparative and superlative degrees, have from the nature of their signification, or from other causes, no positive, but are taken from words of a different kind.

First from nouns,

	Com.	Sup.
κερδος, <i>gain</i> ,	κερδιων	κερδιστος
αρης, <i>war</i> ,	αρειων	αριστος
κρατος, <i>strength</i> ,	κρειστων	κρατιστος
χερευς, <i>mean</i> ,	χερειων or χειρων	χειριστος

Secondly from verbs.

ησσω, <i>I diminish</i> ,	ησσωγ, <i>less</i> .	
λω, <i>I desire</i>	λωιων, <i>more desirable</i> , &c.	λωιστος
φερω, <i>I excel</i> ,	φερτερος	φερτατος
		φεριστος
		φερτιστος

} more excellent, &c.

Thirdly from participles,

εῤῥωμενος,	εῤῥωμενεστερος,	εῤῥωμενεστατος,
<i>corroborated</i> ,	<i>more robust</i> ,	<i>most robust</i> .

Fourthly from adjectives already in the comparative, or in the superlative,

λωιων, <i>better</i> ,	λωιοτερος,
χερειων, <i>worse</i> ,	χεριοτερος,
ῥαιων, <i>easier</i> ,	ῥαρτερος, <i>more and more easy</i> ,

Other adjectives are still more irregularly compared.

αγαθος, good,

αμεινων,

αρειων,

βελτιων,

κρεισσων,

λωιων,

φερτερος,

} better,

αριστος,

βελτιστος,

λωιστος,

φεριστος,

φερτιστος,

} best.

κακος, bad,

κακιων,

χειρων,

χερειων,

} worse,

καχιστος,

χειριστος,

} worst.

ελαχιστος, least,

ελαχιστοτερος, less of the least.

Fifthly from adverbs.

ανω, above,

ανωτερος

ανωτατος

κατω, beneath,

κατωτερος

κατωτατος

οπισω, behind,

οπιστερος

οπιστατος

εγγυς, nigh,

εγγιων, nearer,

εγγιστος, nearest,

υψι, highly,

υψιστος, most high.

Lastly from prepositions.

υπερ, above,

υπερτερος

υπερτατος

προ, before,

προτερος

προτατος

προατος

πρωτος

} dropping τ.

} by contraction.

From πρωτος is also taken πρωτιστος, the very first.

μικρος, <i>little,</i>	μικροτερος,	} <i>less,</i>	μειστος,	} <i>least.</i>
	μειοτερος,			
	μειων,			
	ελασσων,			
	ησσων,		ελαχιστος,	
			ηκιστος,	

πολυς, *much, many,* πλειων, *more,* πλειστος, *most.*
 μεγας, *great,* μειζων, *greater,* μεγαιστος, *greatest.*

The Declension of Adjectives.

Feminine adjectives and participles in α or η are all of the first declension like μουσα or λυπη.

ταλας ταλαινα, *miserable.*

N. V. ταλαινα G. ταλαινης, &c.

τυψας τυψασα, *having beaten.*

N. V. τυψασα G. τυψασης, &c.

καλλιστος καλλιστη, *most fair.*

N. V. καλλιστη G. καλλιστης, &c.

Adjectives and participles in α pure preserve α in the genitive and dative like φιλια and ημερα.

Αγιος

αγια, *holy.*

N. V. αγια,

G. αγιας, &c.

Τετυφως

τετυφυια, *having beaten.*

N. V. τετυφυια

G. τετυφυιας, &c.

Participles and adjectives in *ος* and *ον* are of the second declension, the former like *λογος*, the latter like *ισρον*.

N. καλος

G. καλου, &c.

τυπτομενος

G. τυπτομενου, &c.

ενδοξος

G. ενδοξου, &c.

καλος καλη καλον

N. V. Ac. καλον

G. καλου, &c.

τυπτομεν-ος η ον

N. V. Ac. τυπτομενον

G. τυπτομενου, &c.

ενδοξ-ος ον

N. V. Ac. ενδοξον

G. ενδοξου, &c.

Adjectives and participles of any other ending are of the third declension, the masculine and the neuter terminations having always the same genitive.

Adjectives in *ας* change *ς* into *ν*; but participles with *πας* and *αινας* change it into *ντ*; as

M. μελας

N. μελαν

G. μελανος, &c.

τυψας

τυψαν

τυψαντος, &c.

πας

παν

παντος, &c.

αινας

αιναν

αιναντος, &c.

Adjectives in *ης, ην*, being contractions of *εεις*, have the genitive in *ηντος* ; adjectives and participles in *εις*, and their corresponding neuter *εν*, have it in *εντος* ; *ους, ουν*, contractions of *οεις, οεν*, in *ουντος*. But participles in *ους* are in *οντος*.

M. <i>τιμης</i>	N. <i>τιμην</i>	G. <i>τιμηντος</i>
<i>χαριεις</i>	<i>χαριεν</i>	<i>χαριεντος</i>
<i>τυφθεις</i>	<i>τυφθεν</i>	<i>τυφθεντος</i>
<i>διδους</i>	<i>διδουν</i>	<i>διδοντος</i>
<i>ανεμους</i>	<i>ανεμουν</i>	<i>ανεμουντος</i>

But *εις* with its compounds *μηδεις, ουδεις*, has the genitive in *ενος*.

M. <i>εις</i>	N. <i>έν</i>	G. <i>ένος</i>
<i>μηδεις</i>	<i>μηδεν</i>	<i>μηδενος</i>
<i>ουδεις</i>	<i>ουδεν</i>	<i>ουδενος</i>

All adjectives in *ης, υς*, with their corresponding neuters *ες, υ*, have the genitive in *εος* or *υος* ; but participles take *υντος*.

M. <i>αληθ-ης</i>	N. <i>αληθ-ες</i>	G. <i>αληθ-εος</i>
<i>γλυκ-υς</i>	<i>γλυκ-υ</i>	<i>γλυκ-εος</i>
<i>αδακρ-υς</i>	<i>αδακρ-υ</i>	<i>αδακρ-υος</i>
<i>ζευγν-υς</i>	<i>ζευγν-υν</i>	<i>ζευγν-υντος</i>

Adjectives in *ων* are in *ονος* ; participles, in *οντος*.

M. <i>τυπτων</i>	N. <i>τυπτον</i>	G. <i>τυπτοντος</i>
<i>έκων</i>	<i>έκον</i>	<i>έκοντος</i>

M. αμεινων N. αμεινον G. αμεινονος

ευδαιμων ευδαιμον ευδαιμονος

Participles in *ως* are in *οτος*; adjectives in *ωρ* have *ορος*.

M. τετυφως N. τετυφος G. τετυφοτος

μεγαλητωρ μεγαλητορ μεγαλητορος

Adjectives in *ις* change *ς* into *τ* or *ν*.

M. ευχαρις N. ευχαρι G. ευχαριτος

τις τι τινος

Μεγας and *πολυς* are thus declined.

Sing.

Dual.

Plur.

N. *μεγας*

N. V. Ac. *μεγαλω*

N. V. *μεγαλοι*

G. *μεγαλου*

G. D. Ab. *μεγαλοιν*

G. *μεγαλων*

D. Ab. *μεγαλω*

D. Ab. *μεγαλοις*

Ac. *μεγαν*

Ac. *μεγαλους*

V. *μεγα*

N. V. *μεγαλη*

N. V. Ac. *μεγαλα*

N. V. *μεγαλαι*

G. *μεγαλης*

G. D. Ab. *μεγαλαιν*

G. *μεγαλων*

D. Ab. *μεγαλη*

D. Ab. *μεγαλαις*

Ac. *μεγαλην*

Ac. *μεγαλας*

N. V. Ac. *μεγα*

N. V. Ac. *μεγαλω*

N. V. Ac. *μεγαλα*

G. *μεγαλου*

G. D. Ab. *μεγαλοιν*

G. *μεγαλων*

D. Ab. *μεγαλω*

D. Ab. *μεγαλοις*

Sing.	Dual.	Plur.
N. πολυς	N. V. Ac. πολλω	N. V. πολλοι
G. πολλου	G. D. Ab. πολλοιν	G. πολλων
D. Ab. πολλω		D. Ab. πολλοις
Ac. πολυν		Ac. πολλους
V. πολυ		
N. V. πολλη	N. V. Ac. πολλα	N. V. πολλαι
G. πολλης	G. D. Ab. πολλαιν	G. πολλων
D. Ab. πολλη		D. Ab. πολλαις
Ac. πολλην		Ac. πολλας
N. V. Ac. πολυ	N. V. Ac. πολλω	N. V. Ac. πολλα
G. πολλου	G. D. Ab. πολλοιν	G. πολλων
D. Ab. πολλω		D. Ab. πολλοις

The poets form πολυς like other adjectives in υς.

πολ-υς εια υ

N. πολυς

G. πολεος

Adjectives like nouns are contracted in some of the cases.

N. αληθ-ης	N. V. Ac. -εε ἥ	N. V. -εες, εἷς
G. -εος, οὔς	G. D. Ab. -εοιν, οῖν	G. -εων, ὦν
D. Ab. -ει, εἶ		D. Ab. -εσι
Ac. -εα, ἧ		Ac. -εας, εἷς
N. V. Ac. αληθ-ες	N. V. Ac. -εε, ἥ	N. V. Ac. -εα, ἧ
J. Gr. Gr.		E

Sing.	Dual.	Plur.
G. -εος, οῦς	G. D. Ab. -εοιν, οῖν	G. -εων, ὤν
D. Ab. -ει, εἶ		D. Ab. -εσι
N. V. μειζ-ων	N. V. Ac. -οι	N. V. -οιες, οεις, οῦς
G. -οιος	G. D. Ab. -οιοιν	G. -οιων
D. Ab. -οι		D. Ab. -οισι
Ac. -οια, οα, ὦ		Ac. -οιας, οας, οῦς
N. V. Ac. μειζ-ον	N. V. Ac. -οι	N. V. Ac. -οια, οα, ὦ
G. -οιος	G. D. Ab. -οιοιν	G. -οιων
D. Ab. -οι		D. Ab. -οισι

Numbers.

Numbers are either cardinal or ordinal. The cardinal imply no regard to order or succession, but are as it were the *hinges*, upon which the others rest. The ordinal numbers, on the other hand, denote *order* or *succession*.

The following are the names of the first nine numbers which are called *units* :

εἷς, one

δύω, two

τρεις, three

τεσσαρες, four

πεντε, five

ἕξ, six

ἑπτα, seven

οκτω, eight

εννεα, nine

The names of the tens are

δεκα, *ten*

ἑξήκοντα, *6 tens*

εἰκοσι, *2 tens*

ἑβδομηκοντα, *7 tens*

τρια-κοντα, *3 tens*

ογδοηκοντα, *8 tens*

τεσσαρακοντα, *4 tens*

εννεηκοντα, *9 tens*

πεντηκοντα, *5 tens*

And (δεκακοντα by contraction) ἑκατον, *10 tens* or a *hundred*.

You will here observe, that the tens (excepting the two first) are formed by successively combining the units with κοντα or ηκοντα. Now, in expressing any number from ten to twenty, the units are placed before or after the first ten; ἑνδεκα or δεκα ἑν, *eleven*; δωδεκα or δεκα δυω, *twelve*. Sometimes και *and* is inserted to join them, τρια και δεκα, *thirteen*. From twenty to thirty the units are always placed after the second ten—εἰκοσι εἰς, *twenty-one*. From thirty upwards the conjunction is usually put after the tens—τριακοντα και εἰς, *thirty-one*, &c. From a hundred to two hundred και is also used—ἑκατον και εἰς, *101*; ἑκατον και εἰκοσι δυω, *122*; ἑκατον και τριακοντα και τρια, *133*, &c.

The names of the hundreds, from two inclusively

to a *thousand*, are formed by prefixing the corresponding units before the declinable word *κοσιοι*, *κοσιαι*, *κοσια*.

δια-κοσιοι, 2 hundred, *τριακοσιοι*, 3 hundred, &c.

The names of the thousands are

χιλιοι, thousand

ἑξακισ-χιλιοι, 6 thousand

δισ-χιλιοι, 2 thousand

ἑπτακισ-χιλιοι, 7 thousand

τρिस-χιλιοι, 3 thousand

οκτακισ-χιλιοι, 8 thousand

τετρακισ-χιλιοι, 4 thousand

εννεακισ-χιλιοι, 9 thousand

πεντακισ-χιλιοι, 5 thousand

In the same manner, the names of the tens of thousands are produced: *μυριοι*, ten thousand, *δισ-μυριοι* 2 tens or 20 thousand, and so on.

The ordinal numbers are taken from the cardinal.

πρωτος, first

ἕκτος, sixth

δευτερος, second

ἑβδομος, seventh

τρίτος, third

ογδοος, eighth

τέταρτος, fourth

ἐννατος, ninth

πέμπτος, fifth

δέκατος, tenth

The tens, hundreds, thousands and millions of the cardinal numbers become ordinal by changing the letter or letters succeeding the last *ο* into *στος*—*εικο-σι*, *viginti*, *εικο-στος*, *vigesimus*, *twentieth*; *διακοσιο-ι*, *διακοσιο-στος*, *ducentesimus*; *χιλιο-ι*, *mille*,

χιλιο-στος, *millesimus* ; μυριο-ι, *decies mille*, μυριο-στος, *decies millesimus*.

Some numerical adjectives in ους mark the simplicity or multiplicity of a thing——ἀπλους, *simple*, διπλους, *two-fold*, τριπλους, *three-fold*, &c. Others in αιος denote the succession or interval of days ; τριταιιος, *the third day*, τεταρταιιος, *the fourth day*, &c. Others again in ασιος denote proportion——διπλασιος, *duplus*, *twice as much*, πολυπλασιος, *many times as much*.

The four first of the cardinal numbers are declinable.

Mas.	Fem.	Neut.
N. εἷς	μία	έν, one
G. ένος	μιας	ένος
N. δυω, two	G. & D. δυοιν	D. P. δυσι
N. A. τρεις, three	G. τριων	G. τρισι
τεσσαρες, four	G. τεσσαρων	D. τεσσαρσι
		A. τεσσαρας

From four to a hundred, numbers are indeclinable. But from a hundred to a thousand, they have in the plural the variations of case, and the triple variations of gender.

The ordinal numbers are declined like other adjectives, but in the singular number only.

It should be here observed, that numbers are also expressed by the following letters :

Units.	Tens.	Hundreds.
α 1	ι 10	ϱ 100
β 2	κ 20	σ 200
γ 3	λ 30	τ 300
δ 4	μ 40	υ 400
ϵ 5	ν 50	ϕ 500
ζ 6	ξ 60	χ 600
η 7	$\omicron$ 70	ψ 700
θ 8	π 80	ω 800
ϑ 9	ς 90	$\pi\iota$ 900

These letters have usually a stroke over them ; and when the stroke is put underneath, each letter signifies so many thousands : thus α , means 1000 ; β , 2000 ; ι , 10,000 ; ϱ , 100,000.

I with the units annexed expresses the numbers from ten to twenty ; κ with the same letters expresses those from twenty to thirty, and so on. In the same manner the letters of the tens, annexed to those of the hundreds, express any immediate number from a hundred to a thousand. Thus $\alpha, \omega' \gamma'$ denote 1803.

OF PRONOUNS.

The primitive or personal pronouns are *εγω, συ, ου*.

These being substitutes for nouns, are of the nature of nouns, and are thus declined.

Sing.	Dual.	Plur.
N. <i>εγω, I,</i>	<i>νω, we two,</i>	<i>ημεις, we,</i>
G. <i>εμου or μου, of me,</i>	<i>νωιν, of us two,</i>	<i>ημων, of us,</i>
D. <i>εμοι or μοι, to me,</i>		<i>ημιν, to us,</i>
A. <i>εμε or με, me,</i>		<i>ημας, us.</i>
N. <i>συ, thou,</i>	<i>σφω, ye two,</i>	<i>υμεις, ye,</i>
G. <i>σου, of thee,</i>	<i>σφων, of you,</i>	<i>υμων, of you,</i>
D. <i>σοι, to thee,</i>		<i>υμιν, to you,</i>
A. <i>σε, thee,</i>		<i>υμας, you.</i>
N. <i>—</i>	<i>σφε, they two,</i>	<i>σφεις, they,</i>
G. <i>ου, of him,</i>	<i>σφιν of them,</i>	<i>σφων, of them,</i>
D. <i>οι, to him,</i>		<i>σφισι, to them,</i>
A. <i>ε, him,</i>		<i>σφας, them.</i>

All other pronouns, as qualifying nouns, expressed or implied, have the nature of adjectives.

The following pronouns, though usually called *possessives*, are pronominal adjectives taken from the personal pronouns.

ἐμου ————— ἐμος, η, ον, *my*.

σου ————— σος or τεος, η, ον, *thy*.

οὗ ————— ὅς or ἐός, η, ον, *his* οων.

ἡμῶν ————— ἡμῶν τερος, α, ον, *our* (*two*.)

ἡμεῖς ————— ἡμετερος, α, ον, *our*.

σφῶν ————— σφῶν τερος, α, ον, *your* (*two*.)

ὑμεῖς ————— ὑμετερος, α, ον, *your*.

σφῆς ————— σφετερος, α, ον, *their*.

To these may be added ἡμεδαπος, η, ον, *our countryman*, ὑμεδαπος, η, ον, *your countryman*.

The following are called definitive pronouns, as they serve to define, or limit, the general term to which they are applied—οὗτος, *this*; ἐκεῖνος, *that*; αὐτός, *self* or *the same*; ἄλλος, *alius*, *another*.

The pronoun τις *quis*, *some one* or *any man*, is indefinite; it is also interrogative, as being used in asking questions—τις *what person*? τι, *what thing*?

The relative is ὅς, *who*, *which*, *that*.

The definitives are declined like other adjectives,

except that in the neuter termination ν is rejected, and τ prefixed to that of $\alpha\upsilon\tau\omicron\varsigma$.

$\omicron\upsilon\tau\omicron\varsigma$	$\alpha\upsilon\tau\eta$	$\tau\text{-}\omicron\upsilon\tau\omicron$
$\epsilon\kappa\epsilon\iota\nu\omicron\varsigma$	$\epsilon\kappa\epsilon\iota\nu\eta$	$\epsilon\kappa\epsilon\iota\nu\omicron$
$\alpha\upsilon\tau\omicron\varsigma$	$\alpha\upsilon\tau\eta$	$\alpha\upsilon\tau\omicron$
$\alpha\lambda\lambda\omicron\varsigma$	$\alpha\lambda\lambda\eta$	$\alpha\lambda\lambda\omicron$
$\delta\varsigma$	η	θ

The masculine and neuter relative is declined like the models of the second declension ; and the feminine like that of the first.

Singular.

Mas.	Fem.	Neut.
N. $\delta\varsigma$	η	θ
G. $\omicron\upsilon$	$\eta\varsigma$	$\omicron\upsilon$
D. Ab. ω	η	ω
A. $\omicron\nu$	$\eta\nu$	θ

Dual.

N. A. ω	α	ω
G. D. Ab. $\omicron\iota\nu$	$\alpha\iota\nu$	$\omicron\iota\nu$

Plural.

N. $\omicron\iota$	$\alpha\iota$	α
G. $\omega\nu$	$\omega\nu$	$\omega\nu$
D. Ab. $\omicron\iota\varsigma$	$\alpha\iota\varsigma$	$\omicron\iota\varsigma$
A. $\omicron\upsilon\varsigma$	$\alpha\varsigma$	α

Tis has two endings,—mas. and fem. *τις*, neut. *τι*; and is thus declined :

Mas. & Fem.		
N. <i>τις</i>	N. V. Ac. <i>τις</i>	N. V. <i>τις</i>
G. <i>τινος</i>	G. D. Ab. <i>τινοιν</i>	G. <i>τινων</i>
D. Ab. <i>τινι</i>		D. Ab. <i>τισι</i>
Ac. <i>τινα</i>		Ac. <i>τινας</i>
Neut.		
N. Ac. <i>τι</i>	N. Ac. <i>τις</i>	N. Ac. <i>τινα</i>
G. <i>τινος</i>	G. D. Ab. <i>τινοιν</i>	G. <i>τινων</i>
D. Ab. <i>τινι</i>		D. Ab. <i>τισι</i>

The relative *ὅς*, combining with the indefinite *τις*, *any one*, forms a compound pronoun—*ὅστις* * *quicumque, quivis, whoever, whosoever*.

They are declined, when combined as in their separate state.

Singular.		
Mas.	Fem.	Neut.
N. <i>ὅς-τις</i>	<i>ή-τις</i>	<i>ὅ-τι</i>

* For *οὗτινος, ὡτινι*, the Attic writers use G. *ὅτῳ*, D. *ὅτῳ*. In the Neut. Plur. *ὅσσοι* or *ὅττα* for *ὅτινα*, D. Plur. *ὅτοις*.

G.	οὐ-τινος	ἧς-τινος	οὐ-τινος
D. Ab.	ὧ-τινι	ἧ-τινι	ὧ-τινι
A.	ὄν-τινα	ἧν-τινα	ὄ-τι

Dual.

N. A.	ὦ-τινε	ἄ-τινε	ὦ-τινε
G. D.	οῖν-τινοιν	αῖν-τινοιν	οῖν-τινοιν

Plural.

N.	οἱ-τινες	αἱ-τινες	ἄ-τινα
G.	ὧν-τινων	ὧν-τινων	ὧν-τινων
D. Ab.	οἷς-τισι	αἷς-τισι	οἷς-τισι
A.	οὓς-τινας	ἄσ-τινας	ἄ-τινα

The definitive οὗτος is declined like the article, τ being prefixed in the same cases, and with the same limitation. But moreover, whenever the final ο is changed into α or η, the initial ο is changed into α.

Singular.

Mas.	Fem.	Neut.
N.	αὐτή	τ-ουτο
G.	τ-αυτης	τ-ουτου
D. Ab.	τ-αυτη	τ-ουτω
A.	τ-αυτην	τ-ουτο

		Dual.		
Mas.			Fem.	Neut.
N. A.	τ-ΟΥΤΩ		τ-ΑΥΤΑ	τ-ΟΥΤΩ
G. D.	τ-ΟΥΤΟΙΝ		τ-ΑΥΤΑΙΝ	τ-ΟΥΤΟΙΝ
		Plural.		
N.	οὔτοι		αὐταί	τ-ΑΥΤΑ
G.	τ-ΟΥΤΩΝ		τ-ΟΥΤΩΝ	τ-ΟΥΤΩΝ
D. Ab.	τ-ΟΥΤΟΙΣ		τ-ΑΥΤΑΙΣ	τ-ΟΥΤΟΙΣ
A.	τ-ΟΥΤΟΥΣ		τ-ΑΥΤΑΣ	τ-ΑΥΤΑ

The three personal pronouns, *εμε, σε, έ*, prefixed to the oblique cases of *αυτος*, form the reciprocal or reflex pronouns, *myself, thyself, himself*.

εμαυτου, of myself

σεαυτου or σαυτου, of thyself

*εαυτου * or αυτου, of himself*

* The two former of these are used only in the genitive, dative and accusative singular; the last is used also in the plural; as *εαυτοι, εαυτων, εαυτοις, εαυτους*, or by contraction, *αυτοι, αυτων, αυτοις, αυτους*. They admit the feminine, but the nature of their signification excludes the neuter termination.

	Mas.	Fem.
	εμαυτου	εμαυτης
	σαυτου	σαυτης
	εαυτου	εαυτης
	εαυτοι	εαυται

The relative *ὅς* seems to have given birth to other pronouns denoting quality or magnitude; as *οἷος*, *of which kind*, *ὅσος*, *of which magnitude*.

By the same analogy that *τ* is prefixed to *ὅ*, or *π* to *ὥς*, it is also prefixed to *οἷος* and *ὅσος*—*τοῖος*, *ποιος* and *ὅποιος*; *τοσος*, *ποσος*, *ὅποσος*.

The first four correspond to each other in marking the degrees of the same thing—*οἷος*, *such*, *τοῖος*, *as*; *ὅσος*, *so much*, *τοσος*, *as*—*ποιος*, *ὅποιος*, *of the same kind*, *ποσος*, *ὅποσος* *of the same number or quantity*.

Οὗτος is also added to *τοῖος* and *τοσος*—*τοιοῦτος*, *of this kind*, *τοσούτος*, *of this number or quantity*.

The following are used in defining magnitude—*ἡλικος*, *which size or age*; *τηλικος*, *the size or age*; *πηλικος*, *what size or age*; *τηλικαυτος*, *the same size or age*.

Ποτερος, or adverbially *ποτερον*, *ποτερα*, is used interrogatively—*whether, which of the two?*

Ἐκαστος, *singulus*, *each*, means a whole number taken singly or separately, and is regularly formed.

The indefinite pronoun *δεις* or *δεινα* *some one*, *quidam*, is probably a corruption of *τις*, *τινα*. It is generally indeclinable.

OF VERBS.

A Verb is said to signify action, passion, or being.

In verbs are to be considered mood, tense, number and person.

Mood is the mode or manner, in which the meaning of a verb is expressed. These are the indicative, the imperative, the subjunctive, the optative, and the infinitive.

Tenses are changes, made sometimes in the beginning, but more frequently in the end of a verb, to express the different divisions of *time*.

Grammarians generally reckon eight tenses: the present, imperfect, first and second futures, perfect, pluperfect, first and second aorists: but the second aorist and second future will be seen not in fact to exist.

Verbs, like nouns, have three numbers, singular, dual and plural; and three persons, by which they correspond to the personal pronouns.

Conjugation is the manner, in which the personal

terminations of verbs are changed to express the several moods and tenses.

There are four conjugations, the active ω , its passive $\sigma\mu\alpha\iota$; the active $\mu\iota$, its passive $\mu\alpha\iota$.*

Verbs in ω and $\mu\iota$ are said to be the *active* voice; $\sigma\mu\alpha\iota$ and $\mu\alpha\iota$ the *passive* or *middle* voice.

Each verb consists of two distinct parts, which are to be separated by a short line: thus, $\gamma\rho\alpha\phi\text{-}\omega$, *I write*, $\tau\iota\mu\alpha\text{-}\omega$, *I honor*, $\phi\iota\lambda\epsilon\text{-}\omega$, *I love*, $\chi\rho\upsilon\sigma\omicron\text{-}\omega$, *I gild*. The letters preceding the final ω , as forming the radical verb, remain invariable, and have the

* Greek verbs have been absurdly divided by grammarians into thirteen conjugations, six *Barytons*, three *Circumflex*, and four of verbs in $\mu\iota$. The *Barytons*, or grave, are simply conjugated, and so called, as having a grave accent understood over the last syllable. These again are divided by their *characteristic*, that is, the letter preceding the termination. Verbs having the labials π , β , ϕ , or $\pi\tau$, form the first conjugation of *Barytons*. Those having the gutturals κ , γ , χ , or $\kappa\tau$, the second. Those having the dentals τ , δ , θ , form the third. Verbs in $\zeta\omega$, $\sigma\sigma\omega$, or $\tau\tau\omega$, comprehend the fourth conjugation. The liquids λ , μ , ν , ρ , mark the fifth; while those in ω pure, such as $\tau\iota\omega$, $\lambda\upsilon\omega$, distinguish the sixth conjugation.

The circumflex verbs derive their name from the accent over the contracted syllables, and are those in $\alpha\omega$, $\epsilon\omega$, $\omicron\omega$. But all these and the *Barytonous* verbs are *conjugated*, that is, are varied in the same way to express mood, tense, number and person. The above, therefore are unnecessary, because useless and unmeaning, distinctions.

personal terminations successively annexed to them. When the second person is added, ω is rejected, and so is $\epsilon\iota\varsigma$, when the third is affixed: thus $\tau\upsilon\pi\tau-\omega$, $\tau\upsilon\pi\tau-\epsilon\iota\varsigma$, $\tau\upsilon\pi\tau-\epsilon\iota$. The same observation holds in the passive voice— $\tau\iota\mu\alpha-\omicron\mu\alpha\iota$, $\tau\iota\mu\alpha-\eta$, $\tau\iota\mu\alpha-\epsilon\tau\alpha\iota$.

The principal tenses in the formation of verbs are the present, first future, and perfect.

Present $\tau\upsilon\pi\tau\omega$, first future $\tau\upsilon\psi\omega$, perfect $\tau\epsilon\tau\upsilon\phi\alpha$.

Paradigm of the Active Voice.

INDICATIVE MOOD.

Present— $\tau\upsilon\pi\tau-\omega$, *I strike.*

S.	ω	$\epsilon\iota\varsigma$	$\epsilon\iota$
D.	—	—	$\epsilon\tau\omicron\nu$ *
P.	$\omicron\mu\epsilon\nu$	$\epsilon\tau\epsilon$	$\omicron\upsilon\sigma\iota$

* The dual number of the active voice has no *first* person: and one in common, namely $\epsilon\tau\omicron\nu$, to express the second and third, as $\tau\upsilon\pi\tau-\epsilon\tau\omicron\nu$, *ye two beat* or *they two beat*. As the word which expresses both persons is exactly the same, it was thought not necessary to repeat it in the paradigm, as is done in other grammars. It may be useful here to observe, that every tense, whether in the indicative or subjunctive, ending in ω , as well as the perfect, has in the dual only $\tau\omicron\nu$; while the imperfect, the first and second aorists, the pluperfect, with all the tenses of the optative, have $\tau\omicron\nu$ and $\tau\eta\nu$.

Imperfect—*ετυπτ-ον*, *I struck*.

S.	ον	ες	ε
D.	—	ετον	ετην
P.	ομεν	ετε	ον

First Future—*τυψ-ω*, *I will strike*.

S.	ω	εις	ει
D.	—	—	ετον
P.	ομεν	ετε	ουσι

First Aorist—*ετυψ-α*, *I struck*.

S.	α	ας	ε
D.	—	ατον	ατην
P.	αμεν	ατε	αν

Second Future—*τυπ-ῶ*, *I will strike*.

S.	ῶ	εῖς	εἰ
D.	—	—	εἶτον
P.	οῦμεν	εἶτε	οῦσι

Second Aorist—*ετυπ-ον*, *I struck*.

S.	ον	ες	ε
D.	—	ετον	ετην
P.	ομεν	ετε	ον

Perfect—**τετυφ-α**, *I have struck.*

S.	α	ας	ε
D.	—	—	ατον
P.	αμεν	ατε	ασι

Pluperfect—**ετετυφ-ειν**, *I had struck.*

S.	ειν	εις	ει
D.	—	ειτον	ειτην
P.	ειμεν	ειτε	εισαν

IMPERATIVE MOOD.

Present—**τυπτ-ε**, *strike.*

S.	ε	ετω
D.	—	ετον
P.	ετε	ετωσαν

First Aorist—**τυψ-ον**, *strike.*

S.	ον	ατω
D.	—	ατον
P.	ατε	ατωσαν

Second Aorist—**τυπ-ε**, *strike.*

S.	ε	ετω
D.	—	ετον
P.	ετε	ετωσαν

Perfect—*τετυφ-ε, strike.*

S.	ε	ετω
D.	—	ετον
P.	ετε	ετωσαν *

SUBJUNCTIVE MOOD.

Present—*τυπτ-ω, I may strike.*

S.	ω	ης	η
D.	—	—	ητον
P.	ωμεν	ητε	ωσι

First Future—*τυψ-ω, I should strike.*

S.	ω	ης	η
D.	—	—	ητον
P.	ωμεν	ητε	ωσι

Second Future—*τυπ-ω, I would strike.*

S.	ω	ης	η
D.	—	—	ητον
P.	ωμεν	ητε	ωσι

* The third person plural, in each tense of the imperative, drops σ with the subsequent α. Thus *τυπτετωσαν* becomes *τυπτετων*; *τυψατωσαν*, *τυψατων*; *τετυφετωσαν*, *τετυφετων*; and *τυπετωσαν* *τυπετων*. Hence *τυπτετων*, *τυψατων*, *τετυφετων*, and *τυπετων*, though applied to *two*, are not the dual number, as is supposed, but the plural abbreviated.

Perfect—*τετυφ-ω*, *I may have struck.*

S.	ω	ης	η
D.	—	—	ητον
P.	ωμεν	ητε	ωσι

OPTATIVE MOOD.

Present—*τυπτ-οιμι*, *I wish to strike.*

S.	οιμι	οις	οι
D.	—	οιτον	οιτην
P.	οιμεν	οιτε	οιεν

First Future—*τυψ-οιμι*, *I would strike.*

S.	οιμι	οις	οι
D.	—	οιτον	οιτην
P.	οιμεν	οιτε	οιεν

First Aorist—*τυψ-αιμι*, *I might strike.*

S.	αιμι	αις	αι
D.	—	αιτον	αιτην
P.	αιμεν	αιτε	αιεν

Second Future—*τυπ-οιμι*, *I should strike.*

S.	οιμι	οις	οι
D.	—	οιτον	οιτην
P.	οιμεν	οιτε	οιεν

Perfect—*τετυφ-οιμι*, *I would have struck.*

S.	<i>οιμι</i>	<i>οις</i>	<i>οι</i>
D.	—	<i>οιτον</i>	<i>οιτην</i>
P.	<i>οιμεν</i>	<i>οιτε</i>	<i>οιεν</i>

INFINITIVE MOOD.

Present	<i>τυπτ-ειν</i> , <i>to strike</i>
First Fut.	<i>τυψ-ειν</i> , <i>about to strike</i>
First Aor.	<i>τυψ-αι</i> , <i>to strike</i>
Sec. Fut.	<i>τυπ-ειν</i> , <i>to strike</i>
Perfect	<i>τετυφ-εναι</i> , <i>to have struck.</i>

PARTICIPLE.

Present	<i>τυπτ-ων</i> , <i>striking</i>
First Fut.	<i>τυψ-ων</i> , <i>about striking</i>
First Aor.	<i>τυψ-ας</i> , <i>struck</i>
Sec. Aor.	<i>τυπ-ων</i> , <i>struck</i>
Perfect	<i>τετυφ-ως</i> , <i>having struck.</i>

Verbs in ω are made passive by changing ω into *ομαι*.

τυπτ-ω	τυπτ-ομαι,	<i>I am beaten</i>
τιμα-ω	τιμα-ομαι,	<i>honoured</i>
φιλε-ω	φιλε-ομαι,	<i>loved</i>
χρυσο-ω	χρυσο-ομαι,	<i>gilded.</i>

Paradigm of the Passive Voice.

INDICATIVE MOOD.

Present—τι-ομαι, *I am honoured.**

S.	ομαι	η	εται
D.	ομεθον	—	εσθον
P.	ομεθα	εσθε	ονται

Imperfect—ετι-ομην, *I was honoured.*

S.	ομην	ου	ετο
D.	ομεθον	εσθον	εσθην
P.	ομεθα	εσθε	οντο

* I have chosen τιομαι in preference to τυπτομαι for the paradigm, because the former may be formed by analogy, without any variation from the general rule, though some of its branches, such as τιθησομαι, are not found. For the same reason I have adopted γενεω for the middle voice, though the present, and some other tenses of it are obsolete.

First Future—τιθησ-ομαι, *I shall be honoured.*

S.	ομαι	η	εται
D.	ομεθον *	—	εσθον
P.	ομεθα	εσθε	ονται

First Aorist—ετιθ-ην, *I was honoured.*

S.	ην	ης	η
D.	—	ητον	ητην
P.	ημεν	ητε	ησαν

Second Future—τιησ-ομαι, *I shall be honoured.*

S.	ομαι	η	εται
D.	ομεθον	—	εσθον
P.	ομεθα	εσθε	ονται

Second Aorist—ετι-ην, *I was honoured.*

S.	ην	ης	η
D.	—	ητον	ητην
P.	ημεν	ητε	ησαν

Perfect—τετι-μαι, *I have been honoured.*

S.	μαι	σαι	ται
D.	μεθον	—	σθον
P.	μεθα	σθε	νται

* The passive dual, you will observe, has the first person ομεθον—τυπτομεθον, *we two are beaten*. The active dual is made passive by changing τ into σθ—ετον, εσθον;—ετην, εσθην.

Pluperfect—*ετετι-μην, I had been honoured.*

S. *μην* *σο* *το*

D. *μεθον* *σθον* *σθην*

P. *μεθα* *σθε* *ντο*

IMPERATIVE MOOD.

Present—*τι-ου, be thou honoured.*

S. *ου* *εσθω*

D. — *εσθον*

P. *εσθε* *εσθωσαν **

Perfect—*τετι-σο, be thou honoured.*

S. *σο* *σθω*

D. — *σθον*

P. *σθε* *σθωσαν*

First Aorist—*τιθ-ητι, be thou honoured.*

S. *ητι* *ητω*

D. — *ητον*

P. *ητε* *ητωσαν*

* As in the active, so in the passive voice, the third plural drops *σ* with the subsequent *α*—*τιεσθωσαν, τισθων; τετισθωσαν, τετισθων; τιθητωσαν, τιθητων; τητωσαν, τητων*. Moreover the first person of the aorists is really *ηθι*; but in the first, to avoid a disagreeable sound, it is *ητι*—*τιθητι*, not *τιθηθι*, as it is a rule in Greek, that two syllables should not succeed with an aspirate. When the penultimate *θ* is lost, as in the second aorist, the last then is resumed—*τιηθι*.

Second Aorist—τι-ηθι, *be thou honoured.*

S.	ηθι	ητω
D.	—	ητον
P.	ητε	ητωσαν

SUBJUNCTIVE MOOD.

Present—τι-ωμαι, *I may be honoured.*

S.	ωμαι	η	ηται
D.	ωμεθον	—	ησθον
P.	ωμεθα	ησθε	ωνται

First Future—τιθησ-ωμαι, *I should be honoured.*

S.	ωμαι	η	ηται
D.	ωμεθον	—	ησθον
P.	ωμεθα	ησθε	ωνται

First Aorist—τιθ-ω, *I might be honoured.*

S.	ω	ης	η
D.	—	—	ητον
P.	ωμεν	ητε	ωσι

Second Future—τιησ-ωμαι, *I should be honoured.*

S.	ωμαι	η	ηται
D.	ωμεθον	—	ησθον
P.	ωμεθα	ησθε	ωνται

Second Aorist—τι-ω, *I might be honoured.*

S.	ω	ης	η
D.	—	—	ητον
P.	ωμεν	ητε	ωσι

Perfect—τετι-ωμαι, *I may have been honoured.*

S.	ωμαι	η	ηται
D.	ωμεθον	—	ησθον
P.	ωμεθα	ησθε	ωνται

OPTATIVE MOOD.

Present—τι-οιμην, *I may be honoured.*

S.	οιμην	οιο	οιτο
D.	οιμεθον	οισθον	οισθην
P.	οιμεθα	οισθε	οιντο

First Future—τιθησ-οιμην, *I would be honoured.*

S.	οιμην	οιο	οιτο
D.	οιμεθον	οισθον	οισθην
P.	οιμεθα	οισθε	οιντο

First Aorist—τιθει-ην, *I might be honoured.*

S.	ην	ης	η
D.	—	ητον	ητην
P.	ημεν	ητε	ησαν

Second Future—τιησ-οιμην, *I should be honoured.*

S.	οιμην	οιο	οιτο
D.	οιμεθον	οισθον	οισθην
P.	οιμεθα	οισθε	οιυντο

Second Aorist—τιει-ην, *I might be honoured.*

S.	ην	ης	η
D.	—	ητον	ητην
P.	ημεν	ητε	ησαν

Perfect—τετι-οιμην, *I might have been honoured.*

S.	οιμην	οιο	οιτο
D.	οιμεθον	οισθον	οισθην
P.	οιμεθα	οισθε	οιυντο

INFINITIVE MOOD.

Present	τι-εσθαι, <i>to be honoured</i>
First Fut.	τιθησ-εσθαι, <i>about to be honoured</i>
First Aor.	τιθ-ηναι, <i>to be honoured</i>
Sec. Fut.	τιησ-εσθαι, <i>about to be honoured</i>
Sec. Aor.	τι-ηναι, <i>to be honoured</i>
Perfect	τετι-σθαι, <i>to have been honoured.</i>

PARTICIPLES.

Present	τι-ομενος, <i>honoured</i>
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First Fut.	τιθησ-ομενος, <i>about to be honoured</i>
First Aor.	τιθ-εις, <i>being honoured</i>
Sec. Fut.	τιησ-ομενος, <i>about to be honoured</i>
Sec. Aor.	τι-εις, <i>being honoured</i>
Perfect	τετι-μενος, <i>having been honoured.</i>

The tenses peculiar to the middle voice, are the two futures, the two aorists, the perfect and the pluperfect.

Paradigm of the Middle Voice.

INDICATIVE MOOD.

Present—γενεω, or γενεομαι, *I become.*

First Future—γενησ-ομαι, *I shall become.*

S.	ομαι	η	εται
D.	ομεθον	—	εσθον
P.	ομεθα	εσθε	ονται

First Aorist—εγενησα-μην, *I became.*

S.	μην	ο	το
D.	μεθον	σθον	σθην
P.	μεθα	σθε	ντο

Second Future—γεν-ουμαι, *I shall become.*

S.	ουμαι	η	ειται
D.	ουμεθον	—	εισθον
P.	ουμεθα	εισθε	ουνται

Second Aorist—εγεν-ομην, *I became.*

S.	ομην	ου	ετο
D.	ομεθον	εσθον	εσθην
P.	ομεθα	εσθε	οντο

Perfect—γεγον-α, *I have become.*

S.	α	ας	ε
D.	—	—	ατον
P.	αμεν	ατε	ασι

Pluperfect—εγεγον-ειν, *I had become.*

S.	ειν	εις	ει
D.	—	ειτον	ειτην
P.	ειμεν	ειτε	εισαν

SUBJUNCTIVE MOOD.

First Future—γενησ-ωμαι, *I should become.*

Second Future—γεν-ωμαι, *I might become.*

S.	ωμαι	η	ηται
D.	ωμεθον	—	ησθον
P.	ωμεθα	ησθε	ωνται

Perfect—γεγον-ω, *I might have become.*

S.	ω	ης	η
D.	—	—	ητον
P.	ωμεν	ητε	ωσι

IMPERATIVE MOOD.

First Aorist—γενησ-αι, *do thou become.*

S.	αι	ασθω
D.	—	ασθον
P.	ασθε	ασθωσαν

Second Aorist—γεν-ου, *do thou become.*

S.	ου	εσθω
D.	—	εσθον
P.	εσθε	εσθωσαν

Perfect—γεγον-ε, *do thou become.*

S.	ε	ετω
D.	—	ετον
P.	ετε	ετωσαν

OPTATIVE MOOD.

First Future—γενησ-οιμην, *I would become.*

Second Aorist—γεν-οιμην, *I might become.*

S.	οιμην	οιο	οιτο
D.	οιμεθον	οισθον	οισθην
P.	οιμεθα	οισθε	οιντο

Perfect—γεγον-οιμι, *I might have become.*

S.	οιμι	οις	οι
D.	—	οιτον	οιτην
P.	οιμεν	οιτε	οιεν

INFINITIVE MOOD.

First Fut. γενησεσθαι, *about to become*

First Aor. γενησασθαι, *to become*

Sec. Fut. γενεισθαι

Sec. Aor. γενεσθαι, *to become*

Perfect γεγονεναι, *to have become.*

PARTICIPLES.

First Fut. γενησομενος, *about to become*

First Aor. γενησαμενος, *become*

Sec. Fut. γενομενος

Sec. Aor. γενομενος, *being become*

Perfect γεγονως—γεγως, *having become.*

Synopsis of the Active Voice.

	Indic.	Imp.	Sub.	Optat.	Infin.	Part.
Present	τυπτω	} τυπτε	} τυπτω	} τυπτοιμι	} τυπτειν	} τυπτων
Imper.	ετυπτον					
First Fut.	τυψω	} —	} τυψω	} τυψοιμι	} τυψειν	} τυψων
First Aor.	ετυψα					
Sec. Fut.	τυπω	} τυπε	} τυπω	} τυποιμι	} τυπεειν	} τυπεων
Sec. Aor.	ετυπον					
Perfect	τετυφα	} τετυφε	} τετυφω	} τετυφοιμι	} τετυφειναι	} τετυφως
Pluperf.	ετετυφειν					

Synopsis of the Passive Voice.

	Indic.	Imp.	Sub.	Optat.	Infin.	Part.
Present	τιομαι	τιου	τιωμαι	τιοιμην	τιεσθαι	τιομενος
Imper.	ετιομην					
First Fut.	τιθησομαι	—	τιθησωμαι	τιθησοιμην	τιθησεσθαι	τιθησομενος
First Aor.	ετιθην	τιθητι	τιθω	τιθειην	τιθηναι	τιθεις
Sec. Fut.	τιησομαι	—	τιησωμαι	τιησοιμην	τιησεσθαι	τιησομενος
Sec. Aor.	ετιην	τιθηθι	τιειην	τιω	τιηναι	τιεις
Perfect	τετιμαι	τετισο	τετιωμαι	τετιοιμην	τετισθαι	τετιμενος
Pluperf.	ετετιμην					

Synopsis of the Middle Voice.

First Fut.	γενησομαι	—	γενησωμαι	γενησοιμην	γενησεσθαι	γενεσομενος
First Aor.	εγενησαμην	γενησαι	—	γενησαιμην	γενησασθαι	γενησαμενος
Sec. Fut.	γενουμαι				γενεισθαι	γενουμενος
Sec. Aor.	εγενομην	γενου	γενωμαι	γενοιμην	γενεσθαι	γενομενος
Perfect	γεγονα	γεγονε	γεγονω	γεγονοιμι	γεγονεναι	γεγονως
Pluperf.	εγεγονειν					γεγως

THE FORMATION OF VERBS IN ω .

The *present tense* is the root or theme, whence all the other tenses are formed. The personal terminations of a verb are the personal pronouns annexed to it : as

S. ω , <i>I</i>	εις, <i>thou</i>	ει, <i>he</i>
D.	ετον, <i>ye</i> or <i>they two</i>	
P. ομεν, <i>we</i>	ετε, <i>you</i>	ουσι, <i>they</i>

Example.

S. γραφω	γραφεις	γραφει
D.	γραφετον	
P. γραφομεν	γραφετε	γραφουσι

When the final ω is preceded by α , ϵ , or $\omicron$, these vowels must be carefully retained : as

τιμαω, <i>I honour</i>	τιμαεις, <i>thou honourest, &c.</i>
φιλεω, <i>I love</i>	φιλεεις, <i>thou lovest, &c.</i>

S. χρυσο-ω	χρυσο-εις	χρυσο-ει
D.	χρυσο-ετον	
P. χρυσο-ομεν	χρυσο-ετε	χρυσο-ουσι

The present imperative is formed by changing ω into ϵ .

γραφω, γραφε, *write thou*

φιλεω, φιλεε, *love thou*

τιμαω, τιμαε, *honour thou*

χρυσωω, χρυσοε, *gild thou*

The model of the imperative is

S. ϵ τω

D. ετον

P. ετε ετωσαν, contr. ετων

S. γραφε γραφετω

D. γραφετον

P. γραφετε γραφετωσαν or γραφετων

S. τιμαε τιμαετω, &c.

D. φιλεε φιλεετω, &c.

P. χρυσοε χρυσοετω, &c.

The *present subjunctive* is derived from the present indicative by changing ϵ into η , and subscribing ι where it occurs ; and also $ο$ and $ου$ into ω . The model then is

S. ω

$\etaς$

η

D.

ητον

P. ωμεν

ητε

ωσι

S.	γραφω	γραφης	γραφη
D.		γραφητον	
P.	γραφωμεν	γραφητε	γραφωσι
S.	τιμαω	τιμαης	τιμαη, &c.
D.	φιλεω	φιλεης	φιλεη, &c.
P.	χρυσωω	χρυσουης	χρυσουη, &c.

The *present optative*, ω into οιμι. The model is

S.	οιμι	οις	οι
D.		οιτον	οιτην
P.	οιμεν	οιτε	οιεσαν contr. οιεν
S.	γραφοιμι	γραφοις	γραφοι
D.		γραφοιτον	γραφοιτην
P.	γραφοιμεν	γραφοιτε	γραφοιεν
S.	τιμαοιμι	τιμαοις	τιμαοι, &c.
D.	φιλεοιμι	φιλεοις	φιλεοι, &c.
P.	χρυσοοιμι	χρυσοοις	χρυσοοι, &c.

The *present infinitive* changes ω into ειν ; the *present participle* ω into ων.

γραφω	γραφειν	γραφων, writing
τιμαω	τιμαειν	τιμαων, honouring
φιλεω	φιλεειν	φιλεων, loving
χρυσωω	χρυσοειν	χρυσων, gilding

The *imperfect tense* is derived from the present

by changing ω into $\omicron\nu$, and prefixing ϵ , if the verb begin with a consonant : as

τυπτω, <i>I beat,</i>	ετυπτον
γραφω, <i>I write,</i>	εγραφον
τιμαω, <i>I honour,</i>	ετιμαον
φιλεω, <i>I love,</i>	εφιλεον
χρυσω, <i>I gild,</i>	εχρυσον

When a verb begins with ρ , this letter is doubled, as $\rho\acute{\iota}\pi\tau\omega$, $\epsilon\rho\rho\acute{\iota}\pi\tau\omicron\nu$.

If a verb begins with a vowel, the augment consists in changing a short into its corresponding long vowel.

When ϵ is prefixed, it is called the *syllabic* augment : a short changed into a long vowel is called the *temporal* augment.

The vowels α and ϵ are changed into η , and $\omicron$ becomes ω ; as

αμειβω, <i>I change,</i>	ημειβον
εριζω, <i>I contend,</i>	ηριζον
ορυσσω, <i>I dig,</i>	ωρυσσον

Many verbs beginning with ϵ have their augment in $\epsilon\iota$ and not in η : as

εχω, <i>I have,</i>	ειχον
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ἔπω, <i>I speak,</i>	εἶπον
ἔλκω, <i>I draw,</i>	εἶλκον
ἐργάζομαι, <i>I work,</i>	εἰργάζομην
ἔπομαι, <i>I follow,</i>	εἶπομην

Verbs beginning with the vowels η, ω, ι, υ, and also with the diphthongs εἰ, εὐ, οὐ have no augment.

ἤξεω, <i>I sound,</i>	ἤξεον
ὠθω, <i>I impel,</i>	ὠθεον
ἰξεύω, <i>I catch birds,</i>	ἰξεύον
ὕβριζω, <i>I insult</i>	ὕβριζον
εἰκαζω, <i>I liken,</i>	εἰκαζον
εὐθύνω, <i>I direct,</i>	εὐθύνον
οὐτάζω, <i>I wound,</i>	οὐτάζον.

But verbs beginning with αἰ, or οἰ change α into η, and οἰ into ω, and subscribe ι: as

αἶρεω, <i>I choose,</i>	ἡρεον
οἰκίζω, <i>I build,</i>	ὠκίζον.*

* Homer often rejects the augment of verbs; that is, he uses the imperfect, the first and second aorists, without any change from the present.

The syllabic and temporal augment are both founded on the same principle, namely, the prefixing of ε: as

ἔχω	εἶχον contracted εἶχον
ἔλκω	εἶλκον contracted εἶλκον not ἤλκον

The model of the imperfect is

ακουω, <i>I hear,</i>	εακουον, contracted	ηκουον
εριζω, <i>I contend,</i>	εεριζον	ηριζον

The Athenians sometimes avoided the contraction with the succeeding vowel.

αγω, <i>I break,</i>	εαγον
αδω, <i>I delight,</i>	εαδον

They also prefix ε to the augment of the common tongue: and if it precede another ε, they contract both into η: as

επω	ειπον	εειπον	
βουλω	εβουλον	εεβουλον	ηβουλον

They moreover change the prepositive of the diphthongs ει, ου into η and subscribe ι: as

εικαζω, <i>I assimilate,</i>	ηκαιζον
ειδω, <i>I sleep,</i>	ηιδον

The four verbs αω, *I blow*, αιω, *I hear*, αηθεσσω, *I am accustomed*, αηδιζομαι, *I feel wearied*, have their contraction into α, and not into η: as

αω	εαον contracted	εον
αιω	εαιον	ειον
αηθεσσω	αεθεσσον	αηθεσσον
αηδιζομαι	εαηδιζομην	αηδιζομην

Some verbs beginning with οι have no augment, as οιστραω, *I am stung*, οιστραον; οιδαινω, *I swell*, οιδαινον; οιμωζω, *I bewail*, οιμωζον.

This is the case also with the compounds of οικος *a house*; with verbs derived from οινος, *wine*; οιαξ, *a rudder*; οιμος, *a path*; οιος, *alone*; οιωνης, *a bird*.

S. ον	ες	ε
D.	ΕΤΟΝ	ΕΤΗΝ
P. ομεν	ΕΤΕ	οσαν contr. ον
S. εγραφον	εγραφες	εγραφε
D.	εγραφετον	εγραφετην
P. εγραφομεν	εγραφετε	εγραφετωσαν
ΕΤΙΜΑΟΝ	ΕΤΙΜΑΕΣ	ΕΤΙΜΑΕ
ΕΦΙΛΕΟΝ	ΕΦΙΛΕΕΣ	ΕΦΙΛΕΕ
ΕΧΡΥΣΟΟΝ	ΕΧΡΥΣΟΕΣ	ΕΧΡΥΣΟΕ, &c.

The *second aorist* is but the *imperfect tense* of obsolete roots : as

Pres. in use.	Obsolete.	2 aor.
σπειρω, I sow,	σπαρω	εσπαρον
φθειρω, I corrupt,	φθαρω	εφθαρων
στελλω, I send,	σταλω	εσταλων
τυπτω, I beat,	τυπω	ετυπον
τευχω, I fabricate,	τυχω	ετυχον
φευγω, I flee,	φυγω	εφυγον
λειπω, I leave,	λιπω	ελιπον
λειβω, I distil,	λιβω	ελιβον
οφειλω, I owe,	οφελω	ωφελον
παυω, I cease,	παω	επαον
καιω, I burn,	καω	εκαον
λαμβάνω, I receive,	λαβω	ελαβον
λανθανω, I evade,	λαθω	ελαθον
τρωγω, I eat,	τραγω	ετραγον

Pres. in use.	Obsolete.	2 aor.
ακουω, <i>I hear,</i>	ακοω	ηκοον
καλυπτω, <i>I conceal,</i>	καλυβω	εκαλυβον
βλαπτω, <i>I hurt,</i>	βλαβω	εβλαβον
κρυπτω, <i>I hide,</i>	κρυβω	εκρυβον
βαπτω, <i>I dip,</i>	βαφω	εβαφον
σκαπτω, <i>I dig,</i>	σκαφω	εσκαφον
ῥαπτω, <i>I sew,</i>	ῥαφω	εῤῥαφον
δαπτω, <i>I bite,</i>	δαφω	εδαφον
ἄπτω, <i>I fasten,</i>	ἄφω	ἤφον
ῥιπτω, <i>I hurl,</i>	ῥιφω	εῤῥιφον
δρυπτω, <i>I tear,</i>	δρυφω	εδρυφον
θηπω, <i>I stupify,</i>	ταπω	εταπον
θαπτω, <i>I bury,</i>	ταφω	εταφον
φραζω, <i>I explain,</i>	φραδω	εφραδον
ταττω, <i>I ordain,</i>	ταγω	εταγον
ταζω, <i>I extend,</i>	ταγω	εταγον
πρασσω, <i>I perform,</i>	πραγω	επραγον
σφυχω, <i>I burn,</i>	σφυγω	εσφυγον
ψυχω, <i>I cool,</i>	ψυγω	εψυγον
πλησσω, <i>I strike,</i>	πλαγω	επλαγον
τμησσω, <i>I cut,</i>	τμαγω	ετμαγον

The penultimate syllable in the second aorist is always short. Hence it may be derived from the present of verbs in use, by dropping one of two, or of three concurrent consonants ; by changing η, ω,

and even ϵ , when followed by λ , ν , ρ , into α ; by dropping the prepositive in $\epsilon\iota$, $\epsilon\upsilon$, and the subjunctive in $\alpha\upsilon$, $\alpha\iota$, $\omicron\upsilon$; finally, by changing $\pi\tau$ into β or ϕ ; $\sigma\sigma$ and χ into γ ; also ζ into δ or γ .

The second aorist being merely the imperfect of obsolete verbs, has of course the same model with the imperfect of those in use.

The second aorist has a participle bearing a past sense usually assigned to it: but this is evidently only the present participle of the obsolete roots: as

λαβω	λαβων, <i>having received</i>
λαθω	λαθων, <i>having evaded</i>
λιπω	λιπων, <i>having left</i>

The *future tense* is formed from the present by inserting σ before the final ω : as

τιω, <i>I honour,</i>	τισω
λυω, <i>I loosen,</i>	λυσω

The vowels α , ϵ , $\omicron$, preceding the final ω , are changed, the two former into η , the latter into ω : as

τιμαω, <i>I honour,</i>	τιμησω
φιλεω, <i>I love,</i>	φιλησω
χρυσωω, <i>I gild,</i>	χρυσωσω

These changes, though generally, are not always made : as

γελαω, <i>I laugh,</i>	γελασω
αινεω, <i>I praise,</i>	αινεσω
βοω, <i>I shout,</i>	βοσω

As σ annexed to π, β, φ, makes ψ, the future of verbs in πω, βω, φω, is in ψω : as

τυπτω, <i>I beat,</i>	τυπτω	τυψω
λειβω, <i>I distil,</i>	λειβω	λειψω
γραφω, <i>I write,</i>	γραφω	γραψω
τερπω, <i>I delight,</i>	τερπω	τερψω

And as σ annexed to κ, γ, χ, constitute ξ, verbs in κω, γω, χω, have their future in ξω : as

πλεκω, <i>I fold,</i>	πλεκω	πλεξω
τικτω (for τεκω), <i>I beget,</i>	τεκω	τεξω
λεγω, <i>I speak,</i>	λεγω	λεξω
βρεχω, <i>I wet,</i>	βρεχω	βρεξω

Verbs whose last radicals are the mutes τ, δ, θ, reject them when σ is inserted : as

αδω, <i>I sing,</i>	ασω for αδσω
ανυτω, <i>I perfect,</i>	ανυσω for ανυτσω
πειθω, <i>I persuade,</i>	πεισω for πειθσω

Verbs in ζω and in σσω or ττω, in general have their first future in σω : as

φραζω, *I explain*, φρασσω
πλασσω or πλαττω, *I feign*, πλασσω

Polysyllables in ιζω drop the σ, and circumflex the last syllable : as

νομιζω, *I think*, νομισσω νομιῶ

Some verbs in σσω or ζω which were originally in γω, have their future in ξω : as

Pres. in use.

Obsolete.

κραζω

κραγω

κραξω, *I call*

στιζω

στιγω

στιξω, *I mark*

ορυσσω

ορυγω

ορυξω, *I dig*

πρασσω

πραγω

πραξω, *I practise*

Verbs whose characteristics are the liquids λ, μ, ν, ρ, do not admit σ, but form the future by dropping the subjunctive ι ; by shortening the doubtful ι υ, and by rejecting one of the concurrent liquids.

φαινω, *I appear*,

φᾶνω

σπειρω, *I sow*,

σπερω

ψαλλω, *I play a tune*,

ψαλω

κρινω, *I judge*,

κρίνω

μολυνω, *I pollute*,

μολϋνω

The Æolians, however, use σ after $\rho\omega$, and λ : as,

$\rho\omega$	$\rho\sigma\omega$, <i>I rise</i>
$\tau\epsilon\lambda\lambda\omega$	$\tau\epsilon\lambda\sigma\omega$, <i>I enjoin</i>

The second future is but the first future formed from *obsolete* roots in $\epsilon\omega$, by dropping σ , and contracting the last syllable: as

Pres. in use.	Obsolete.			
$\tau\upsilon\pi\tau\omega$	$\tau\upsilon\pi\epsilon\omega$	$\tau\upsilon\pi\epsilon\sigma\omega$	$\tau\upsilon\pi\tilde{\omega}$, <i>I shall beat</i>	
$\sigma\pi\epsilon\iota\rho\omega$	$\sigma\pi\alpha\rho\epsilon\omega$	$\sigma\pi\alpha\rho\epsilon\sigma\omega$	$\sigma\pi\alpha\rho\tilde{\omega}$,	<i>sow</i>
$\sigma\tau\epsilon\lambda\lambda\omega$	$\sigma\tau\alpha\lambda\epsilon\omega$	$\sigma\tau\alpha\lambda\epsilon\sigma\omega$	$\sigma\tau\alpha\lambda\tilde{\omega}$,	<i>send</i>
$\lambda\eta\beta\omega$	$\lambda\alpha\beta\epsilon\omega$	$\lambda\alpha\beta\epsilon\sigma\omega$	$\lambda\alpha\beta\tilde{\omega}$,	<i>receive</i>
$\sigma\tau\iota\zeta\omega$	$\sigma\tau\iota\gamma\epsilon\omega$	$\sigma\tau\iota\gamma\epsilon\sigma\omega$	$\sigma\tau\iota\gamma\tilde{\omega}$,	<i>mark</i>
$\phi\rho\alpha\zeta\omega$	$\phi\rho\alpha\delta\epsilon\omega$	$\phi\rho\alpha\delta\epsilon\sigma\omega$	$\phi\rho\alpha\delta\tilde{\omega}$,	<i>explain</i>
$\phi\epsilon\upsilon\gamma\omega$	$\phi\upsilon\gamma\epsilon\omega$	$\phi\upsilon\gamma\epsilon\sigma\omega$	$\phi\upsilon\gamma\tilde{\omega}$,	<i>flee</i>
$\tau\rho\epsilon\pi\omega$	$\tau\rho\alpha\pi\epsilon\omega$	$\tau\rho\alpha\pi\epsilon\sigma\omega$	$\tau\rho\alpha\pi\tilde{\omega}$,	<i>turn</i>
$\tau\rho\omega\gamma\omega$	$\tau\rho\alpha\gamma\epsilon\omega$	$\tau\rho\alpha\gamma\epsilon\sigma\omega$	$\tau\rho\alpha\gamma\tilde{\omega}$ *	<i>eat</i>

* The poets, especially Homer, often form the future by rejecting σ . Thus is used $\epsilon\rho\epsilon\omega$ for $\epsilon\rho\epsilon\sigma\omega$, $\epsilon\upsilon\phi\rho\alpha\nu\epsilon\iota\gamma$ for $\epsilon\upsilon\phi\rho\alpha\nu\epsilon\sigma\epsilon\iota\nu$. To ϵ is then subjoined ι in the room of σ ; as $\epsilon\rho\epsilon\iota\omicron\mu\epsilon\nu$, for $\epsilon\rho\epsilon\sigma\omicron\mu\epsilon\nu$. Even η is changed into ϵ for the sake of this rejection; as $\beta\alpha\omega$, *I go*, $\beta\eta\sigma\omega$, $\beta\epsilon\omega$ or $\beta\epsilon\iota\omega$; $\sigma\tau\alpha\omega$, *I stand*, $\sigma\tau\eta\tau\omega$, $\sigma\tau\epsilon\omega$: and these are contracted into $\beta\tilde{\omega}$, $\sigma\tau\tilde{\omega}$,—for $\beta\eta\sigma\omega$, $\sigma\tau\eta\sigma\omega$.

Verbs in this form have sometimes the augment of the Perfect prefixed; as

$\kappa\alpha\mu\epsilon\omega$,	$\kappa\alpha\mu\epsilon\sigma\omega$,	$\kappa\alpha\mu\tilde{\omega}$,	$\kappa\epsilon\kappa\alpha\mu\omega$
$\pi\epsilon\theta\epsilon\omega$,	$\pi\epsilon\theta\epsilon\sigma\omega$,	$\pi\epsilon\theta\tilde{\omega}$,	$\kappa\epsilon\pi\epsilon\theta\omega$.

The model of the future is the same as that of the present in all the moods.

FUTURE INDICATIVE.

S.	τιμησω	τιμησεις	τιμησει
D.		τιμησεται	
P.	τιμησομεν	τιμησετε	τιμησουσι

FUTURE SUBJUNCTIVE.

S.	τιμησω	τιμησης	τιμηση
D.		τιμησητον	
P.	τιμησωμεν	τιμησητε	τιμησωσι

FUTURE OPTATIVE.

S.	τιμησοιμι	τιμησοις	τιμησοι
D.	τιμησοιτον	τιμησοιτην	
P.	τιμησοιμεν	τιμησοιτε	τιμησοιεν

FUT. INFIN.

τιμησειν

FUTURE PAST.

τιμησων

The contracted future, or as it is called the se-

cond future, has εε contracted into ει, and εο into ου: as

S.	τυπεω	τυπέεις	τυπέει
	τυπῶ	τυπεῖς	τυπεῖ

D.		τυπέετον
		τυπεῖτον

P.	τυπεομεν	τυπέετε	τυπεουσιν
	τυποῦμεν	τυπεῖτε	τυποῦσιν

The contracted future is in little use. But the corresponding moods may be thus formed by analogy:

Imper.	τυπέε	τυπέετω, &c.
Contr.	τυπεῖ	τυπεῖτω
Subj.	τυπῶ	τυπῆς, &c.
Optat.	τυποῖμι	τυποῖς, &c.
Infin.	τυπέειν, con.	τυπεῖν
Particip.	τυπεων, con.	τυπῶν

THE FIRST AORIST is derived from the future by changing ω into α, and prefixing the augment of the imperfect; as

τυπτω	τυψω	ετυψα
λεγω	λεξω	ελεξα
αλυτω	αλυσω	ηλυσα

The penultimate of this tense is long : and hence the doubtful *ι υ* are lengthened, and *ε* followed by *ρ* is converted into *ει* ; as

μολυνω, <i>I pollute</i>	μολῶνω	εμολῶνα
κατακρινω, <i>I judge</i>	κατακρίνω	κατεκρίνα
φαινω, <i>I appear</i>	φᾶνω	εφᾶνα
σπειρω, <i>I sow</i>	σπῆρω	εσπειρα

The Athenians change *α* into *η* : as, *εφηνα* for *εφανα*. The Aorist of some verbs is taken from the present, and not from the future, as

χευω, <i>I pour</i>	εχευα
σευω, <i>I agitate</i>	εσευα
αλευω, <i>I avoid</i>	ηλευα
κειω, <i>I lie</i>	εκεια, or εκηα
ακειω, <i>I heal</i>	ηκεια
ενεγκω, <i>I bear</i>	ηνεικα
επω, <i>I speak</i>	ειπα

The above and the like, however, are best formed from the future by dropping *σ* : as *χευω, χευσω, εχευσα, εχευα*. The three following adopt *κ* instead of *σ* ;

εω, <i>I send</i>	ηκα for ησα
θεω, <i>I place</i>	εθηκα for εθησα
δοω, <i>I give</i>	εδωκα for εδωσα

The model of the Aorist is

S.	α	ας	ε
D.		ατον	ατην
P.	αμεν	ατε	ασαν contr. αν.

S.	εγραψα	εγραψας	εγραψε
D.		εγραψατον	εγραψατην
P.	εγραψαμεν	εγραψατε	εγραψασαν contr. εγραψαν

THE AORIST IMPERATIVE is formed from the indicative by changing α into ον and rejecting the augment : as

εγραψα	γραφον, write thou
ηνυσα	ανυσον, perfect thou
κατεκρινα	κατακρινον, judge thou

The model is

S.	ον	ατω
D.		ατον
P.	ατε	ατωσαν

S.	γραφον	γραφαται
D.		γραφατον
P.	γραφατε	γραφατωσαν con. γραφατων

THE AORIST OPTATIVE is formed by changing α into αιμι, and rejecting the augment : as εγραψα, γραψαιμι, ηνυσα, ανυσαιμι. The model is

J. Gr. Gr.

I

S. αἰμι	αἰς	αἰ
D.	αἰτον	αἰτην
P. αἰμεν	αἰτε	αἰεσαν contr. αἰεν

S. ανυσαιμι	ανυσαις	ανυσαι
D.	ανυσαιτον	ανυσαιτην
P. ανυσαιμεν	ανυσαιτε	ανυσαιεσαν contr. ανυσαιεν

The Æolians form the Aorist by inserting *ει* before the final *α* of the Indicative, and rejecting the augment :

τιω, τισω, ετισα, τισεια. The model is that of the indicative.

S. τισεια	τισειας	τισεια
D.	τισειατον	τισειατην
P. τισειαμεν	τισειατε	τισειασαν contr. τισειαν

THE INFINITIVE is formed by changing *α* into *αι*, and the PARTICIPLE *α* into *ας*, and rejecting the augment :

ετισα	τισαι	τισας
ηνυσα	ανυσαι	ανυσας
κατεχρινα	καταχριναι	καταχρινας

This participle being *past* is expressed in English by inserting *having* before our perfect par-

ticiples ; *τισας*, *having honoured* ; *γραψας*, *having written* ; *κατακρινας*, *having condemned*.

THE PERFECT TENSE may be derived from the present or from the future. If derived from the present, it is called the *Perfect Middle* ; if from the future, the *Perfect Active*.

The Perfect Middle and the Perfect Active have the same model, and the same augment, and the same meaning.

Verbs beginning with a vowel, with a diphthong, with two consonants, with one of the double consonants, ξ, ψ, ζ, or finally with the ρ, have the augment of the imperfect only.

Verbs beginning with a simple consonant, have the initial consonant prefixed to the syllabic augment : an aspirate is changed into its lenis.

In forming the Perfect from the Present tense, or as it is called, in forming the Perfect Middle, ω is changed into α, and the augment prefixed.

λυ-ω, *I loosen*, λυ-α λε-λυα

τι-ω, *I honour*, τι-α τε-τια

If two consonants concur in the penultimate, one of them is dropped.

τυπτω, *I beat*, τυπα τετυπα

The vowel α is changed into η , and the subjunctive, subscribed.

Θαλλω, *I flourish*, θηλα τεθηλα

Φαίνω, *I appear*, φηνα πεφηνα

The vowel ϵ is changed into $ο$; in the diphthong $ευ$ it is sometimes dropped.

γενεω or γενω, <i>I become</i> ,	γονα	γεγονα
λεγω, <i>I speak</i> ,	λογα	λελογα
φευγω, <i>I flee</i> ,	φυγα	πεφυγα or πεφευγα

In the diphthong $ει$, the subjunctive in some verbs is dropped, in others it is retained.

σπειρω, *I sow*, σπορα εσπορα

οφειλω, *I owe*, οφελα ωφελα

πειθω, *I persuade*, ποιθα πεποιθα

ειδω, *I know*, οιδα εοιδα

εικω, *I yield, I am like*, οικα εοικα εωικα

ειθω, *I am accustomed*, οιθα εοιθα ειωθα

Some verbs have the perfect middle from obsolete roots.

Obsolete.

ρησσω ῥωγω, *I burst*, ῥωγα εῤῥωγα

Obsolete.

ῥέζω	ῥέγω, <i>I work,</i>	ῥογα	οργα	εοργα
ῥιγέω	ῥιγω, <i>I dread,</i>	ῥιγα	εῤῥιγα	
φρασσω	φραδω, <i>I explain,</i>	φραδα	πεφραδα	

The Perfect Active is derived from the future by changing ψω into φα; ξω into χα; σω, λω, μω, νω, ρω into κα.

τυπτω	τύψω	τυφα	τετυφα
λέγω	λεξω	λεχα	λελεχα
θυω	θυσω	θυκα	τεθυκα
χαιρω	χαρω	χαρκα	κεχαρκα

Verbs in ερω, ελω, ενω, ε into α.

σπείρω, <i>I sow,</i>	σπερω	εσπαρκα
στελλω, <i>I send,</i>	στελω	εσταλκα

The liquid ν is either dropped or changed into γ; as

τεινω, <i>I stretch,</i>	τενω	τετακα
φαινω, <i>I appear,</i>	φανω	πεφαγκα

Verbs in μω or μνω, form the Perfect from the Obsolete in εω.

νεμω, νεμεω, <i>I distribute,</i>	νεμησω	νενεμηκα
δεμω, δεμεω, <i>I build,</i>	δεμησω	δεδεμηκα
καμνω, καμεω, <i>I labour,</i>	καμησω	κεκαμηκα

The two last by elision become *δεδμηκα, κεκμηκα*. The Attics in some verbs change the penultimate *ε* into *ο*, after the analogy of the Perfect Middle.

<i>βρεχω, I wet,</i>	<i>βρεξω</i>	<i>βεβροχα</i>
<i>πεμπω, I send,</i>	<i>πεμψω</i>	<i>πεπομφα</i>

In regard to the augment it is further to be observed, that verbs beginning with a mute and a liquid, either redouble the first consonant, or reject its reduplication, as the sound is agreeable or otherwise.

<i>γραφω, I write,</i>	<i>γραφω</i>	<i>γεγραφα</i>
<i>κλινω, I bend,</i>	<i>κλινω</i>	<i>κεκλικα</i>
<i>γνοω, I know,</i>	<i>γνωσω,</i>	<i>εγνωκα</i>
<i>μναω, I remember,</i>	<i>μνησω</i>	<i>μεμνηκα</i>

The Attics change the augment *λε* or *με* into *ει*, as

<i>ληβω, I receive,</i>	<i>ληψω</i>	<i>λεληφα</i>	<i>ειληφα</i>
<i>μειρω, I divide,</i>	<i>μερω</i>	<i>μεμαρκα</i>	<i>ειμαρκα</i>

They also augment verbs beginning with *α, ε,* and *ο*, by prefixing these vowels with their subse-

quent consonants to the augment of the common tongue, as

εριζω, <i>I contend,</i>	ηρικα	ερηρικα
αγειρω, <i>I gather,</i>	ηγερκα	αγηγερκα
ολλω, <i>I perish,</i>	ωλα	ολωλα

If the perfect thus *Atticized* should contain more than three syllables, the second or third is shortened by changing η into ε, ω into ο, and by rejecting the prepositive of ει, ευ, and the subjunctive of οι, ου.

αληθω, <i>I grind,</i>	ηληκα	αληλεκα
ερωταω, <i>I question,</i>	ηρωτηκα	ερηροτηκα
αλειφω, <i>I anoint,</i>	ηλειφα	αληλιφα
ελευθω, <i>I come,</i>	ηλευκα	εληλυκα
ετοιμαζω, <i>I prepare,</i>	ητοιμακα	ετητομακα
ακουω, <i>I hear,</i>	ηκοα	ακηκοα

The model of the Perfect Active and the Perfect Middle are the same; as

S.	ΤΕΤΥΦ-α	ΤΕΤΥΦ-ας	ΤΕΤΥΦ-ε
D.		ΤΕΤΥΦ-ατον	
P.	ΤΕΤΥΦ-αμεν	ΤΕΤΥΦ-ατε	ΤΕΤΥΦ-ασι
S.	ΤΕΤΥΠΑ	ΤΕΤΥΠΑΣ	ΤΕΤΥΠε, &c.

The model of the Imperative, the Subjunctive, and the Optative, is the same as in the present tense.

PERFECT IMPERATIVE.

S. ΤΕΤΥΦΕ ΤΕΤΥΦΕΤΩ

D. ΤΕΤΥΦΕΤΟΝ

R. ΤΕΤΥΦΕΤΕ ΤΕΤΥΦΕΤΩΣΑΝ

ΤΕΤΥΠΕ ΤΕΤΥΠΕΤΩ, &c.

PERFECT SUBJUNCTIVE.

ΤΕΤΥΦΩ ΤΕΤΥΦΗΣ ΤΕΤΥΦΗ

ΤΕΤΥΦΗΤΟΝ

ΤΕΤΥΦΩΜΕΝ ΤΕΤΥΦΗΤΕ ΤΕΤΥΦΩΣΙ

ΤΕΤΥΠΩ ΤΕΤΥΠΗΣ ΤΕΤΥΠΗ, &c.

PERFECT OPTATIVE.

S. ΤΕΤΥΦΟΙΜΙ ΤΕΤΥΦΟΙΣ ΤΕΤΥΦΟΙ

ΤΕΤΥΦΟΙΤΟΝ ΤΕΤΥΦΟΙΤΗΝ

ΤΕΤΥΦΟΙΜΕΝ ΤΕΤΥΦΟΙΤΕ ΤΕΤΥΦΟΙΕΝ

ΤΕΤΥΠΟΙΜΙ ΤΕΤΥΠΟΙΣ, &c.

PERFECT INFINITIVE.

ΤΕΤΥΦΕΝΑΙ

ΤΕΤΥΠΕΝΑΙ

PERFECT PARTICIPLE.

ΤΕΤΥΦΩΣ

ΤΕΤΥΠΩΣ

THE PLUPERFECT TENSE is formed from the perfect by changing α into $\epsilon\iota\nu$, and prefixing the augment to the initial consonant, if simple ; as

PERF.

ΤΕΤΥΦΑ

ΤΕΤΥΠΑ

PLUPERF.

ΕΤΕΤΥΦΕΙΝ

ΕΤΕΤΥΠΕΙΝ

Verbs not beginning with a simple consonant, have in the Pluperfect tense the same augment as that of the Perfect ; as

ΕΣΠΑΡΧΑ

ΕΣΠΟΡΑ

ΕΣΠΑΡΧΕΙΝ

ΕΣΠΟΡΕΙΝ

S. ΕΣΠΑΡΧΕΙΝ

ΕΣΠΑΡΧΕΙΣ

ΕΣΠΑΡΧΕΙ

D.

ΕΣΠΑΡΧΕΙΤΟΝ

ΕΣΠΑΡΧΕΙΤΗΝ

P.

ΕΣΠΑΡΧΕΙΜΕΝ

ΕΣΠΑΡΧΕΙΤΕ

ΕΣΠΑΡΧΕΙΣΑΝ

S. ΕΣΠΟΡΕΙΝ

ΕΣΠΟΡΕΙΣ

ΕΣΠΟΡΕΙ

D.

ΕΣΠΟΡΕΙΤΟΝ

ΕΣΠΟΡΕΙΤΗΝ

P.

ΕΣΠΟΡΕΙΜΕΝ

ΕΣΠΟΡΕΙΤΕ

ΕΣΠΟΡΕΙΣΑΝ

VERBS IN $\mu\iota$.

Verbs in $\mu\iota$ are formed from verbs in $\alpha\omega$, $\epsilon\omega$, $\omicron\omega$, and $\upsilon\omega$, by changing ω into $\epsilon\mu\iota$.

Verbs thus formed, if they begin with a double consonant or with two consonants, have an aspi-

rated *i* prefixed ; if with a single consonant, or with a single consonant and a liquid, the first is prefixed to *i* ;

στα-ω	στα-εμι	ιστα-εμι, <i>I stand</i>
πτα-ω	πτα-εμι	ιπτα-εμι, <i>I fly</i>
θε-ω	θε-εμι	τιθε-εμι, <i>I place</i>
δο-ω	δο-εμι	διδο-εμι, <i>I give</i>

The two following have *μ* inserted for the sake of a more agreeable sound.

πρα-ω	πρα-εμι	πιπρε-εμι	πιμπρα-εμι, <i>I burn</i>
πλε-ω	πλε-εμι	πιπλε-εμι	πιμπλε-εμι, <i>I fill</i>

Sometimes *ε* is used instead of *i*, agreeably to the augment of the perfect in *ω*.

κλυ-ω	κλυ-εμι	κεκλυ-εμι, <i>I hear</i>
θνε-ω	θνε-εμι	τεθνε-εμι, <i>I die</i>

Some verbs beginning with a vowel have the first syllable doubled.

αλα-ω	αλα-εμι	αλαλα-εμι, <i>I wander</i>
αχεω	αχα-εμι	ααχα-εμι, <i>I grieve</i>

But most verbs beginning with a vowel, and some also with a consonant, have no augment.

ὄρα-ω	ὄρα-εμι, <i>I see</i>
αἶνε-ω	αἶνε εμι, <i>I praise</i>
εω	εεμι, <i>I go</i>
εω	εεμι, <i>I am</i>
φα-ω	φα-εμι, <i>I speak</i>
κτα-ω	κτα-εμι, <i>I possess</i>
γελα-ω	γελα-εμι, <i>I laugh</i>
ζευγνυ-ω	ζευγνυ-εμι, <i>I couple</i>
δεικνυ-ω	δεικνυ-εμι, <i>I shew</i>

Verbs in ω may be considered as the roots of the corresponding verbs in μι; and these may be divided into four classes, as the penultimate vowel is α, ε, ο, or υ; thus

1st Class. ἵσταεμι, 2. τιθεεμι, 3. δίδοεμι, 4. κλυεμι.

The model of verbs in μι, is

S.	εμι, <i>I</i> ,	ες, <i>thou</i> ,	εσι, <i>he</i>	<i>εσσι</i>
D.			ετον, <i>ye or they two</i>	
P.	εμεν, <i>we</i> ,	ετε, <i>ye</i> ,	εσι, <i>they</i>	<i>εσσι</i>

All verbs in μι are contracted in the following manner.

In the first class, αε of the singular are contracted into η, in the third plural, into ᾱ.

In the second class, $\epsilon\epsilon$ of the singular are contracted into η , in the third plural, into $\epsilon\tilde{\iota}$.

In the third class, oe of the singular are contracted into ω , in the third plural, into $o\tilde{u}$.

In the fourth class, the vowel after *u*, that is, the initial vowel of the model, is throughout excluded.

In the dual number and in the first and second persons plural of the other three classes, there is no contraction, but the initial vowel of the model is dropped.

PRESENT INDICATIVE.

1st Class. S. ἰστα-εμι ἰστα-ες ἰστα-εσι Simple
ἰστημι ἰστης ἰστησι Contracted
D. ὀστα-ετον S.

D.

ΣΤΑ-ΕΤΟΥ S.

ίστα-τον C.

P. ἴστα-μεν ἴστα-ετε ἴστα-εσι S.

ἴστα-μεν ἴστα-τε ἴστα-σι C.

2nd S. τιθε-εμι τιθε-ες τιθε-εσι S.

τιθημι τιθης τιθησι. C.

D.

τιθε-ετον S.

τιθε-τον C.

P. τιθε εμεν τιθε-ετθ τιθε-εσι S.

τιθε-μεν τιθε-τε τιθεĩ-σι C.

3rd S. δίδο-εμι δίδο-ες δίδο-εσι S.

διδωμι δίδως δίδωσι C.

D. δίδο-ετον S.

δίδο-τον C.

P. δίδο-εμεν δίδο-ετε δίδο-εσι S.

δίδο-μεν δίδο-τε δίδουσι C.

4th S. κεκλυ-εμι κεκλυ-ες κεκλυ-εσι S.

κεκλυ-μι κεκλυ-ς κεκλυ-σι C.

D. κεκλυ-ετον S.

κεκλυ-τον C.

P. κεκλυ-εμεν κεκλυ-ετε κεκλυ-εσι S.

κεκλυ-μεν κεκλυ-τε κεκλυ-σι C.

Verbs admitting the augment are not used without it in the present indicative. But those not admitting the augment are in use; as

S. φα-εμι φα-ες φα-εσι S.

φημι φης φησι C.

D. φα-ετον S.

φα-τον C.

P. φα-εμεν φα-ετε φα-εσι S.

φα-μεν φα-τε φασι C.

Verbs in μι express only two divisions of time, and therefore strictly speaking have but two tenses, the *Present* and the *Past*.

The Past tense is derived from the Present by changing *εμι* into *εν*.

The Past tense is formed from the present, both *without* the augment and *with* the augment, peculiar to verbs in *μι*.

The Past tense formed without the augment is, by grammarians, called the *second aorist*.

The Past tense formed with the augment is called the *Imperfect*.

Second Aorist.		Imperfect.	
στα-εμι	εστα-εν	ιστα-εμι	ιστα-εν
θε-εμι	εθε-εν	τιθε-εμι	ετιθε-εν
δο-εμι	εδο-εν	διδο-εμι	εδιδο-εν

Verbs which have not an augment in the present, have not that augment in the past tense, that is, they have no past tense but the second aorist.

φα-εμι	εφα-εν	εφην, <i>I spoke</i>
φυ-εμι	εφυ-εν	εφυν, <i>I was born</i>
γνο-εμι	εγνο-εν	εγνων, <i>I knew.</i>

From these examples, it appears that verbs in *μι*, whether with, or without the augment peculiar to it, adopt in the past tense *ε*, the Imperfect augment of verbs in *ω*.

The model of the Imperfect and Second Aorist is one and the same.

S. *εν, I* *ες, thou* *ε, he, she, or it*

D. *ετον, ye, or they two*

P. *εμεν, we* *ετε, ye,* *εσαν, they*

IMPERFECT INDICATIVE.

S. <i>ιστα-εν</i>	<i>ιστα-ες</i>	<i>ιστα-ε</i> S.
<i>ιστην</i>	<i>ιστης</i>	<i>ιστη</i> C.
D.	<i>ιστα-ετον</i>	S.
	<i>ιστα-τον</i>	C.
P. <i>ιστα-εμεν</i>	<i>ιστα-ετε</i>	<i>ιστα-εσαν</i> S.
<i>ιστα-μεν</i>	<i>ιστα-τε</i>	<i>ιστα-σαν</i> C.
S. <i>ετιθε-εν</i>	<i>ετιθε-ες</i>	<i>ετιθε-ε</i> S.
<i>ετιθην</i>	<i>ετιθης</i>	<i>ετιθη</i> C.
D.	<i>ετιθε-ετον</i>	S.
	<i>ετιθε-τον</i>	C.
P. <i>ετιθε-εμεν</i>	<i>ετιθε-ετε</i>	<i>ετιθε-εσαν</i> S.
<i>ετιθε-μεν</i>	<i>ετιθε-τε</i>	<i>ετιθε-σαν</i> C.
S. <i>εδιδο-εν</i>	<i>εδιδο-ες</i>	<i>εδιδο-ε</i> S.
<i>εδιδων</i>	<i>εδιδως</i>	<i>εδιδω</i> C.
D.	<i>εδιδο-ετον</i>	S.
	<i>εδιδο-τον</i>	C.

P.	εδίδο-μεν	εδίδο-ετε	εδίδο-εσαν S.
	εδίδο-μεν	εδίδο-τε	εδίδο-σαν C.

SECOND AORIST INDICATIVE.

S.	εστα-εν	εστα-ες	εστα-ε S.
	εστην	εστης	εστη C.
D.		εστα-ετον	S.
		εστητον	C.
P.	εστα-μεν	εστα-ετε	εστα-εσαν S.
	εστημεν	εστητε	εστησαν C.

S.	εθε-εν	εθε-ες	εθε-ε S.
	εθην	εθης	εθη C.
D.		εθε-ετον	S.
		εθε-τον	C.
P.	εθε-μεν	εθε-ετε	εθε-εσαν S.
	εθε-μεν	εθε-τε	εθε-σαν C.

S.	εδο-εν	εδο-ες	εδο-ε S.
	εδων	εδως	εδω C.
D.		εδο-ετον	S.
		εδο-τον	C.
P.	εδο-μεν	εδο-ετε	εδο-εσαν S.
	εδο-μεν	εδο-τε	εδο-σαν C.

S.	εζεργνυ-εν	εζεργνυ-ες	εζεργνυ-ε	S.
	εζεργνυν	εζεργνυς	εζεργνυ	C.
D.		εζεργνυ-ετον		S.
		εζεργνυτον		C.
P.	εζεργνυ-εμεν	εζεργνυ-ετε	εζεργνυ-εσαν	S.
	εζεργνυ-μεν	εζεργνυ-τε	εζεργνυ-σαν	C.

The *Imperative Mood* is formed from the Present Indicative, by changing *εμι* into *εθι*, with, or without, the reduplication.

ιστα-εμι	ιστα-εθι	στα-εμι	στα-εθι
τιθε-εμι	τιθε-εθι	θε-εμι	θε-εθι
διδο-εμι	διδο-εθι	δο-εμι	δο-εθι
κεκλυ-εμι	κεκλυ-εθι	κλυ-εμι	κλυ-εθι

The model of the Imperative is,

εθι, ετω, | ετον, | ετε, ετωσαν.

PRESENT IMPERATIVE.

The initial vowel of the model is excluded.

S. ιστα-θι ιστα-τω

D. ιστα-τον

P. ιστα-τε ιστα-τωσαν

S.	τιθε-τι*	τιθε-τω
D.		τιθε-τον
P.	τιθε-τε	τιθε-τωσαν

S.	διδο-θι	διδο-τω
D.		διδο-τον
P.	διδο-τε	διδο-τωσαν

S.	κεκλυ-θι	κεκλυ-τω
D.		κεκλυ-τον
P.	κεκλυ-τε	κεκλυ-τωσαν.

SECOND AORIST IMPERATIVE.

In the first class, *αε* is contracted into *η*: in the second and third, *εθι* is changed into *ς*, by the same analogy as *th* becomes *s* in the third person of the English verb.

S.	στα-εθι	στα-ετω	S.
	στηθι	στητω	C.
D.		στα-ετον	S.
		στητον	C.
P.	στα-ετε	στα-ετωσαν	S.
	στητε	στητωσαν	C.

* τιθετι for τιθεθι, because two syllables cannot succeed, each beginning with an aspirate.

S.	θε-εθι	θες	θε-τω
D.			θε-τον
P.		θε-τε	θε-τωσαν
S.	δο-εθι	δος	δο-τω
D.			δο-τον
P.		δο-τε	δο-τωσαν
S.		κλυ-θι	κλυ-τω
D.			κλυ-τον
P.		κλυ-τε	κλυ-τωσαν

The Subjunctive mood ascribed to verbs in *μι*, belongs in fact to the same verbs in *ω*.

PRESENT SUBJUNCTIVE.

S.	ιστα-ω	ιστα-εις	ιστα-ει	S.
	ιστω	ιστας	ιστα	C.
D.			ιστα-ετον	S.
			ιστατον	C.
P.	ιστα-ομεν	ιστα-ετε	ιστα-ουσι	S.
	ιστωμεν	ιστατε	ιστωσι	C.

S.	τιθε-ω	τιθε-εις	τιθε-ει	S.
	τιθω	τιθης	τιθη	C.
D.			τιθε-ετον	S.
			τιθητον	C.

P. τιθε-ομεν τιθε-ετε τιθε-ουσι S.

τιθωμεν τιθητε τιθωσι C.

S. διδο-ω διδο-εις διδο-ει S.

διδω διδως διδω C.

D. διδο-ετον S.

διδωτον C.

P. διδο-εμεν διδο-ετε διδο-ουσι S.

διδωμεν διδωτε διδωσι C.

SECOND AORIST SUBJUNCTIVE.

S. στω στης στη

D. στητον

P. στωμεν στητε στωσι

S. θω θης θη

D. θητον

P. θωμεν θητε θωσι

S. δω δως δω

D. δωτον

P. δωμεν δωτε δωσι

The fourth class hath neither a Subjunctive, nor an Optative, mood.

THE OPTATIVE is formed by changing *εμι* into *ιην*, with, and without the augment.

ἵστα-εμι	ἵστα-ιην	στα-εμι	στα-ιην
τιθε-εμι	τιθε-ιην	θε-εμι	θε-ιην
δίδο-εμι	δίδο-ιην	δο-εμι	δο-ιην

The model is

S. ην	ης	η
D.	ητον	ητην
P. ημεν	ητε	ησαν οἱ εν

PRESENT OPTATIVE.

S. ἵσται-ην	ἵσται-ης	ἵσται-η	
D.	ἵσται-ητον	ἵσται-ητην	
P. ἵσται-ημεν	ἵσται-ητε	ἵσται-ησαν	ἵσται-εν
S. τιθει-ην	τιθει-ης	τιθει-η	
D.	τιθει-ητον	τιθει-ητην	
P. τιθει-ημεν	τιθει-ητε	τιθει-ησαν	τιθει-εν
S. δίδοι-ην	δίδοι-ης	δίδοι-η	
D.	δίδοι-ητον	δίδοι-ητην	
P. δίδοι-ημεν	δίδοι-ητε	δίδοι-ησαν	δίδοι-εν

SECOND AORIST OPTATIVE.

S. σται-ην	σται-ης	σται-η	
D.	σται-ητον	σται-ητην	
P. σται-ημεν	σται-ητε	σται-ησαν	σται-εν

S.	θει-ην	θει-ης	θει-η
D.		θει-ητον	θει-ητην
P.	θει-ημεν	θει-ητε	θει-ησαν θει-εν

S.	δοι-ην	δοι-ης	δοι-η
D.		δοι-ητον	δοι-ητην
P.	δοι-ημεν	δοι-ητε	δοι-ησαν δοι-εν

Some verbs in αω, εω, and οω, assume οιην instead of οιμι, the present Optative of verbs in ω.

αγαπαω, <i>I love,</i>	αγαπαοιην	αγαπαωην
καλεω, <i>I call,</i>	καλοιην	
αλωω, <i>I capture,</i>	αλοιην	

Other verbs are derived from the obsolete form of εμι; as

φανεω	φανε-εμι, <i>I appear,</i>	φανειην
ειδεω	ειδε-εμι, <i>I know,</i>	ειδειην

The Infinitive is εναι, and Participle εις.

PRESENT INFINITIVE.

ιστα-εμι	ιστα-εναι	Contr. ιστα-ναι
τιθε-εμι	τιθε-εναι	τιθε-ναι
διδο-εμι	διδο-εναι	διδο-ναι

SECOND AORIST INFINITIVE.

στα-εμι	στα-εναι	Contr. στήναι
θε-εμι	θε-εναι	θείναι
δο-εμι	δο-εναι	δουναι
ζευγνυ-εμι	ζευγνυ-εναι	ζευγνυναι

PRESENT PARTICIPLE.

ίστα-εμι	ίστα-εις	ίστα-ες	ίστας
τιθε-εμι	τιθε-εις	τιθε-ες	τιθεις
διδο-εμι	διδο-εις	διδο-ες	διδους*

SECOND AORIST PARTICIPLE.

στα-εμι	στα-εις	στα-ες	στας
τιθ-εμι	τιθε-εις	τιθε-ες	τιθεις
δο-εμι	δο-εις	δο-ες	δους

Verbs in ω sometimes assume the augment without the termination of those in $\mu\iota$; thus, from $\acute{\iota}\sigma\tau\alpha\omega$, $\tau\acute{\iota}\theta\epsilon\omega$, $\delta\acute{\iota}\delta\omicron\omega$, we have the Imperfect.

ίστα-ον	ίστα-ες	ίστα-ε
ετιθε-ον	ετιθε-ες	ετιθε-ε
εδιδο-ον	εδιδο-ες	εδιδο-ε

* It is to be observed that the participle of the third class loses ν in the neuter termination, and in the G. oblique cases.— $\delta\acute{\iota}\delta\omicron\upsilon\varsigma$, $\delta\acute{\iota}\delta\omicron\upsilon\sigma\alpha$, $\delta\acute{\iota}\delta\omicron\upsilon$ — $\delta\acute{\iota}\delta\omicron\upsilon\varsigma$ Gen. $\delta\acute{\iota}\delta\omicron\upsilon\gamma\tau\omicron\varsigma$, not $\delta\acute{\iota}\delta\omicron\upsilon\gamma\tau\omicron\varsigma$.

Which by contraction become

ἴστων	ἴσῥας	ἴσῥα
ἐτίθουν	ἐτίθεις	ἐτίθει
ἐδίδουν	ἐδίδους	ἐδίδου

Thus also in the Imperative.

ἴστα-ω	ἴστα-ε	Contr. ἴσῥα
τίθε-ω	τίθε-ε	τίθει
δίδο-ω	δίδο-ε	δίδου

The future and the perfect tenses are derived from verbs in ω.

σταω	στησω	ἐστήκα
θεω	θησω	τέθηκα ὃγ τεθείκα
δοω	δωσω	δέδωκα
φυω	φυσω	πέφυκα

THE PASSIVE OF VERBS IN μι.

Verbs in μι are made Passive, by changing ἐμι into ἐμαι, and rejecting the initial vowel of the model.

ἴστα-ἐμι	ἴστα-ἐμαι	ἴστα-μαι
στα-ἐμι	στα-ἐμαι	στα-μαι
τίθε-ἐμι	τίθε-ἐμαι	τίθε-μαι
θε-ἐμι	θε-ἐμαι	θε-μαι

δίδο-εμι	δίδο-εμαι	δίδο-μαι
δο-εμι	δο-εμαι	δο-μαι
ζευγνυ-εμι	ζευγνυ-εμαι	ζευγνυ-μαι

The form without the augment is not used in the Present indicative, but obtains in the Past tense, and constitutes the second Aorist. The model is

S.	εμαι	εσαι	εται
D.		εμεθον	εσθον
P.	εμεθα	εσθε	ενται

But the initial vowel is throughout excluded.

PRESENT INDICATIVE.

S.	ιστα-μαι	ιστα-σαι	ιστα-ται
D.		ιστα-μεθον	ιστα-σθον
P.	ιστα-μεθα	ιστα-σθε	ιστα-νται

S.	τιθε-μαι	τιθε-σαι	τιθε-ται
D.		τιθε-μεθον	τιθε-σθον
P.	τιθε-μεθα	τιθε-σθε	τιθε-νται

S.	δίδο-μαι	δίδο-σαι	δίδο-ται
D.		δίδο-μεθον	δίδο-σθον
P.	δίδο-μεθα	δίδο-σθε	δίδο-νται

J. Gr. Gr.

L

S. ζευγνυ-μαι	ζευγνυ-σαι	ζευγνυ-ται
D.	ζευγνυ-μεθον	ζευγνυ-σθον
P. ζευγνυ-μεθα	ζευγνυ-σθε	ζευγνυ-νται

The Past tense is formed by changing *μαι* into *μην*, and adopting the augment of verbs in *ω*.

ιστα-μαι	ιστα-μην	στα-μαι	εστα-μην
τιθε-μαι	ετιθε-μην	θε-μαι	εθε-μην
διδω-μαι	εδιδω-μην	δο-μαι	εδω-μην

The model is

S. εμην	εσο	ετο
D. εμεθον	εσθον	εσθην
P. εμεθα	εσθε	εντο

IMPERFECT INDICATIVE.

S. ιστα-μην	ιστα-σο	ιστα-το
D. ιστα-μεθον	ιστα-σθον	ιστα-σθην
P. ιστα-μεθα	ιστα-σθε	ιστα-ντο

S. ετιθε-μην	ετιθε-σο	ετιθε-το
D. ετιθε-μεθον	ετιθε-σθον	ετιθε-σθην
P. ετιθε-μεθα	ετιθε-σθε	ετιθε-ντο

S. εδιδω-μην	εδιδω-σο	εδιδω-το
D. εδιδω-μεθον	εδιδω-σθον	εδιδω-σθην
P. εδιδω-μεθα	εδιδω-σθε	εδιδω-ντο

SECOND AORIST INDICATIVE.

εστα-μην		μεθον	
εθε-μην	σο, το	σθον	μεθα, σθε, ντο
εδο-μην		σθην	
εξευγνυ-μην			

The Imperative is formed from the Present, by changing *μαι* into *σο*.

ιστα-μαι	ιστα-σο	στα-μαι	στα-σο
τιθε-μαι	τιθε-σο	θε-μαι	θε-σο
διδο-μαι	διδο-σο	δο-μαι	δο-σο

The model is

εσο	εσθω	εσθον	εσθε	εσθωσαν
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PRESENT IMPERATIVE.

ιστα-σο				
τιθε-σο	σθω	σθον	σθε	σθωσαν
διδο-σο				

SECOND AORIST IMPERATIVE.

στα-σο				
θε-σο	σθω	σθον	σθε	σθωσαν
δο-σο				
ξευγνυ-σο				

The Subjunctive Mood is derived, not from *εμαι*, but *ομαι*, the Passive of verbs in *ω*; *ιστα-ομαι*, *τιθε-ομαι*, *διδο-ομαι*.

PRESENT SUBJUNCTIVE.

S.	ισταμαι	ιστα	ισταται
D.		ισταμεθον	ιστασθον
P.	ισταμεθα	ιστασθε	ιστωνται

S.	τιθαμαι	τιθη	τιθηται
D.		τιθαμεθον	τιθησθον
P.	τιθαμεθα	τιθησθε	τιθωνται

S.	διδωμαι	διδω	διδωται
D.		διδωμεθον	διδωσθον
P.	διδωμεθα	διδωσθε	διδωνται

SECOND AORIST SUBJUNCTIVE.

στ-ωμαι,	η, ηται	ωμεθον	ωμεθα, ησθε, ωνται
θ-ωμαι		ησθον	

δ-ωμαι,	ω, ωται	ωμεθον	ωμεθα, ωσθε, ωνται
		ωσθον	

The Optative, like the Subjunctive, is taken from the Passive form of verbs in *ω*, and is *οιμην* contracted into *ιμην*.

ἴστα-ομαι	ἴστα-οιμην	ἴσταιμην
στα-ομαι	στα-οιμην	σταιμην
τιθε-ομαι	τιθε-οιμην	τιθειμην
θε-ομαι	θε-οιμην	θειμην
διδο-ομαι	διδο-οιμην	διδοιμην
δο-ομαι	δο-οιμην	δοιμην

In the second class, *τιθειμην*, *θειμην*, sometimes drop *ε*, instead of *ο*, and then become *τιθοιμην*, *θοιμην*. The model is

S.	ιμην	ιο	ιτο
D.	ιμεθον	ισθον	ισθην
P.	ιμεθα	ισθε	ιντο

PRESENT OPTATIVE.

ἴσται-μην	μεθον	μεθα, σθε, ντο
τιθει-μην, ο, το	σθον	
διδοι-μην	σθην	

SECOND AORIST OPTATIVE

σται-μην	μεθον	μεθα, σθε ντο
θει-μην, ο, το	σθον	
δοι-μην	σθην	

The Infinitive is *εσθαι*, Participle, *εμενος*.

PRES. INFINITIVE.

PRES. PARTIC.

ἵστα-μαι	ἵστα-σθαι	ἵστα-μενος
τιθε-μαι	τιθε-σθαι	τιθε-μενος
δίδο-μαι	δίδο-σθαι	δίδο-μενος

SECOND AOR. INFIN.

PARTIC.

στα-μαι	στα-σθαι	στα-μενος
θε-μαι	θε-σθαι	θε-μενος
δο-μαι	δο-σθαι	δο-μενος
ζευγνυ-μαι	ζευγνυ-σθαι	ζευγνυ-μενος

THE PASSIVE OF VERBS IN ω.

The original Passive form was *εμαι*, but by a common change in Greek *ε* was converted into *ο*, in the first person of all the numbers, and also in the third person plural.

Moreover, by a prevalent analogy, *εσαι* dropping *σ*, became first *εαι*, and then *η*. Hence the model

εμαι, εσαι, εται	εμεθον εσθον	εμεθα, εσθε, ενται
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became

ομαι, η, εται	ομεθον εσθον	ομεθα, εσθε, ονται
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As *εμαι* is the Passive of *εμι*, so *ομαι* is the supposed Passive of *ω*. And verbs in *ω* may be made Passive by changing *ω* into *ομαι*.

PRESENT INDICATIVE.

τυπτ-ομαι	τυπτ-η	τυπτ-εται
	τυπτ-ομεθον	τυπτ-εσθον
τυπτ-ομεθα	τυπτ-εσθε	τυπτ-ονται

The Imperative of *ομαι* is the same with that of *εμαι*, with only dropping *σ* in the second person.

τυπτ-ομαι	τυπτ-εσο	τυπτ-εο	τυπτ-ου
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The Present Imperative may be formed, by changing *ομαι* into *ου*; as

τυπτ-ου	εσθω		εσθον		εσθε	εσθωσαν
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THE PRESENT SUBJUNCTIVE may then be derived from the Present Indicative, by changing *ο* and *ε*, into *ω* and *η*.

S. τυπτ-ωμαι	τυπτ-η	τυπτ-ηται
D.	τυπτ-ωμεθον	τυπτ-ησθον
P. τυπτ-ωμεθα	τυπτ-ησθε	τυπτ-ωνται

THE PRESENT OPTATIVE is derived from the Present Indicative, by changing *ομαι* into *οιμην*.

S. τυπτ-οιμην	τυπτ-οιο	τυπτ-οιτο
D. τυπτ-οιμεθον	τυπτ-οισθον	τυπτ-οισθην
P. τυπτ-οιμεθα	τυπτ-οισθε	τυπτ-οιντο

The *Present Infinitive* is formed by changing *ομαι* into *εσθαι*, and the Participle, into *ομενος*.

τυπτ-ομαι	τυπτ-εσθαι	τυπτ-ομενος
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By the usual change of *ε* into *ο*, the past form *εμην* has been diversified into *ομην*. Moreover, the second person *εσο*, by dropping *σ*, became *εο* and *ου*. Hence the model

εμην, εσο, ετο	εμεθον	εμεθα, εσθε, εντο
	εσθον	
	εσθην	

became

ομην, ου, ετο	ομεθον	ομεθα, εσθε, οντο
	εσθον	
	εσθην	

The Imperfect then may be derived from the

present, by changing *ομαι* into *ομην*, and prefixing the augment.

S.	ΕΤΥΠΤ-ΟΜΗΝ	ΕΤΥΠΤ-ΟΥ	ΕΤΥΠΤ-ΕΤΟ
D.	ΕΤΥΠΤ-ΟΜΕΘΟΝ	ΕΤΥΠΤ-ΕΣΘΟΝ	ΕΤΥΠΤ-ΕΣΘΗΝ
P.	ΕΤΥΠΤ-ΟΜΕΘΑ	ΕΤΥΠΤ-ΕΣΘΕ	ΕΤΥΠΤ-ΟΝΤΟ

The Imperfect tense has no mood but the Indicative.

The *future passive* has *five forms*, all derived from the future active, by changing *ω* into *ομαι*.

The first form, called by Grammarians the *first future middle*, is derived from the future active by changing *ω* into *ομαι*.

ΤΥΠΤ-Ω	ΤΥΨ-Ω	ΤΥΨ-ΟΜΑΙ
ΛΕΓ-Ω	ΛΕΞ-Ω	ΛΕΞ-ΟΜΑΙ
ΤΙ-Ω	ΤΙΣ-Ω	ΤΙΣ-ΟΜΑΙ
ΛΥ-Ω	ΛΥΣ-Ω	ΛΥΣ-ΟΜΑΙ

The second form called the *Paulo-post-futurum*, consists in prefixing to the first future middle the augment of the Perfect.

ΤΥΠΤ-Ω	ΤΥΨ-Ω	ΤΥΨ-ΟΜΑΙ	ΤΕ-ΤΥΨΟΜΑΙ
ΧΟΛΩ-Ω	ΧΟΛΩΣ-Ω	ΧΟΛΩΣ-ΟΜΑΙ	ΚΕ-ΧΟΛΩΣΟΜΑΙ

The third form, called the second future middle, is derived from obsolete roots in $\epsilon\omega$, by rejecting σ , and contracting $\epsilon\omicron\mu\alpha\iota$ into $\omicron\mu\alpha\iota$.

τυπεω	τυπεσω	τυπεομαι	τυποῦμαι
λεγεω	λεγεσω	λεγεομαι	λεγοῦμαι
γενεω	γενεσω	γενεομαι	γενοῦμαι
φανεω	φανεσω	φανεομαι	φανοῦμαι
σπερεω	σπερεσω	σπερεομαι	σπεροῦμαι
σπαρεω	σπαρεσω	σπαρεομαι	σπαροῦμαι
ψαλεω	ψαλεσω	ψαλεομαι	ψαλοῦμαι
κρинеω	κρинеσω	κρинеομαι	κρινοῦμαι

The fourth is in $\eta\sigma\omicron\mu\alpha\iota$ and formed from obsolete roots by retaining σ . This form is called the *second future passive*.

τυπεω	τυπησω	τυπησομαι
λεγεω	λεγησω	λεγησομαι
φθαρεω	φθαρησω	φθαρησομαι
φανεω	φανησω	φανησομαι
σπαρεω*	σπαρησω	σπαρησομαι

The fifth form, called the *first future passive*, is derived from obsolete roots in $\theta\epsilon\omega$.

* The roots of $\phi\theta\alpha\rho\epsilon\omega$, $\phi\alpha\nu\epsilon\omega$, $\sigma\pi\alpha\rho\epsilon\omega$, in use, are $\phi\theta\epsilon\iota\rho\omega$, I corrupt, $\phi\alpha\iota\nu\omega$, I appear, $\sigma\pi\epsilon\iota\rho\omega$, I sow.

τυπτω	τυφθεω *	τυφθηςω	τυφθησομαι
λεγω	λεχθεω	λεχθηςω	λεχθησομαι
πρασσω	πραχθεω	πραχθηςω	πραχθησομαι
σευω	συθεω	συθηςω	συθησομαι
κρινω	κριθεω	κριθηςω	κριθησομαι
τεινω	ταθεω	ταθηςω	ταθησομαι
βαλλω	βληθεω	βληθηςω	βληθησομαι
καλεω	κληθεω	κληθηςω	κληθησομαι

Grammarians derive the first future passive from the future active by changing ω into θησομαι.

τυπτω	τυψω	τυφθησομαι
λεγω	λεξω	λεχθησομαι

In some of those verbs, whose future active is in σω, σ is dropped.

αινεω, <i>I praise,</i>	αινεσω	αινεθησομαι
τιω, <i>I honor,</i>	τισω	τιθησομαι

In others, η is changed into ε, and the preposi-
tive of ευ is dropped.

* It is not unusual in Greek to form verbs from other verbs by assuming θ;—as πλεω, πληθω, πρᾶω, πρᾶθω. When therefore θ was annexed, τυπιω, λεγειω, πρᾶγειω, became of course, τυφθειω, λεχθειω, πρᾶχθειω, &c.

αἰρέω, <i>I choose,</i>	αἰρήσω	αἰρεθήσομαι
σείω, <i>I rush,</i>	σεισάω	σειθήσομαι

The penultimate of εἶω, εἶνω is changed into α.
Some retain ν, others reject it.

σπείρω	σπεράω	σπαρθήσομαι
τείνω	τενάω	ταθήσομαι
κρίνω	κρίναω	κριθήσομαι
μολύνω	μολύνω	μολυνθήσομαι

Some verbs in λω form the first future passive as if they were in εω.

βάλλω	βλέω	βλήσω	βληθήσομαι
καλέω	κλέω	κλησω	κληθήσομαι

Now all these forms, namely,

First future middle, τυψ-ομαι

Paulo-post-futurum, τετυψ-ομαι

Second future middle, τυπ-οῦμαι

First future passive, τυφθης-ομαι

Second future passive, τυπησ-ομαι

have all the same model, namely, that of the Present.

S.	ομαι	η	εται
D.		ομεθον	εσθον
P.	ομεθα	εσθε	ονται

The form in *ομαι*, as it is a contraction for *εομαι*, has its model ;

S. *ομαι* *η* *ειται*

D. *ομεθον* *εισθον*

P. *ομεθα* *εισθε* *ουνται*

The Imperative is hardly used in either of these forms. The Subjunctive, Optative, Infinitive, and Participle, borrow the model of the Present.

SUBJUN. S. *ωμαι* *η* *ηται*

D. *ωμεθον* *ησθον*

P. *ωμεθα* *ησθε* *ωνται*

OPTAT. S. *οιμην* *οιο* *οιτο*

D. *οιμεθον* *οισθον*

P. *οιμεθα* *οισθε* *οιντο*

INFIN. *εισθαι* PART. *ουμενος*

The first aorist may be derived from the first future, and the second aorist from the second future, Passive, by rejecting *ομαι*, changing *ς* into *ν*, and prefixing the augment of the Imperfect.

τυπτω *τυψω* *τυφθησ-ομαι* 2 aor. *ετυφθην*

λεγω *λεξω* *λεχθησ-ομαι* *ελεχθην*

J. Gr. Gr.

M

τυπεω	τυπησω	τυπησ-ομαι	2 aor. ετυπην
λεγεω	λεγησω	λεγησ-ομαι	ελεγην

But the first and second aorists Passive are but the past tense of verbs in μι, derived from the same roots with the first and second future Passive.

In use.	Obsolete.		
τυπτω	τυφθεω	τυφθημι	ετυφθην
	τυπεω	τυπημι	ετυπην
λεγω	λεχθεω	λεχθημι	ελεχθην
	λεγεω	λεγημι	ελεγην
εύρισκω	εύρεθεω	εύρεθημι	εύρεθην
κρινω	κριθεω	κριθημι	εκριθην
τεινω	ταθεω	ταθημι	εταθην
στερεω	στερεθεω	στερεθημι	εστερεθην
στερεω		στερημι	εστερην
σταω	σταθεω	σταθημι	εσταθην
πρασσω	πραχθεω	πραχθημι	επραχθην
σκαπτω	σκαφθεω	σκαφθημι	εσκαφθην

The model of the first and second aorist is precisely the same with the past model of verbs in μι contracted into η throughout every person in each mood.

S.	ην	ης	η
D.		ητον	ητην
P.	ημεν	ητε	ησαν

The *Imperative* changes *ην* into *ηθι*, and rejects the augment.

ετυφθην	τυφθηθι	τυφθητι
ετυπην	τυπηθι	
ελεχθην	λεχθηθι	λεχθητι
ελεγην	λεγηθι	

S.	ηθι	ητω
D.		ητον
P.	ητε	ητωσαν

The *Subjunctive* changes *ην* into *ω*.

ετυφθην	τυφθω	
ετυπην	τυπω	
S.	ω	ης η
D.		ητον
P.	ωμεν	ητε ωσι

The *Optative* changes *ην* into *ειην*.

ετυφθην	τυφθειην	
ετυπην	τυπειην	
S.	ειην	ειης ειη
D.		ειητον ειητην
P.	ειημεν	ειητε ειησαν

The *Infinitive* changes *ην* into *ηναι*, and the *Participle* *ην* into *εις*.

ετυφθην	τυφθηναι	τυφθεις
ετυπην	τυπηναι	τυπεις

THE PERFECT PASSIVE is formed from the Perfect Active by changing α into μαι, and rejecting κ.

τυπτω	τετυφ-α	τετυφ-μαι
λεγω	λελεχ-α	λελεχ-μαι
φαινω	πεφαιγ-κα	πεφαιγ-μαι
κρινω	κεκρι-κα	κεκρι-μαι

But verbs in δω, τω, θω, and also those in ζω, σσω, and ω pure, if their future be in σω, assume σ with μαι.

ερειδω, <i>I support</i>	ερεικα	ερεισμαι
πειθω, <i>I persuade</i>	πεπεικα	πεπεισμαι
αρυτω, <i>I draw water</i>	ηρυκα	ηρυσμαι
κομιζω, <i>I carry</i>	κεκομικα	κεκομισμαι
πλασσω, <i>I feign</i>	πεπλακα	πεπλασμαι
παιω, <i>I strike</i>	πεπαικα	πεπαισμαι

Some verbs in ω pure reject σ.

τιω	τετικα	τετι-μαι
λυω	λελυκα	λελυ-μαι

PERFECT INDICATIVE.

The model of the Perfect Passive is that of verbs in *εμαι*.

S.	εμαι	εσαι	εται
D.		εμεθον	εσθον
P.	εμεθα	εσθε	ενται

But the initial vowel is rejected.

S.	λελυ-μαι	λελυ-σαι	λελυ-ται
D.		λελυ-μεθον	λελυ-σθον
P.	λελυ-μεθα	λελυ-σθε	λελυ-νται*

* When *ται* of the third person Singular is not pure, i. e. preceded by a consonant, *ν* cannot be prefixed to the third Plural, which in that case is wanting; and its place is supplied by the auxiliary *ειμι*, *I am*, and the Perfect participle; thus is used *εσπαρμενοι εισι*, *they have been sown*, instead of *εσπαρ-ν-ται*, a sound very difficult and disagreeable.

The aspirates *φ*, *χ*, derived from the Perfect Active, are changed in the Passive form, so as to be the same with the subsequent consonant, or into some other more easily coalescing with it: thus—

S.	τετυφ-μαι	τετυφ-σαι	τετυφ-ται
D.	τετυφ-μεθον	—	τετυφ-σθον
P.	τετυφ-μεθα	τετυφ-σθε	wanting
S.	λελεχ-μαι	λελεχ-σαι	λελεχ-ται
D.	λελεχ-μεθον	—	λελεχ-σθον
P.	λελεχ-μεθα	λελεχ-σθε	wanting

The *Imperative* changes *μαι* into *σο*.

Now in order to coalesce with the subsequent μ , the aspirate ϕ in the first singular and plural requires to be changed into μ ; and for the same reason χ , into its intermediate γ . In the second singular they combine with σ into ψ and ξ ; but in the second plural σ , as coming between two aspirates, is excluded. In the third singular they are changed into their corresponding *smooths* π , κ , in order to unite the more readily with the subsequent τ . Hence the above examples will be thus reduced :

S. τετυμμαι	τετυψαι	τετυπται
D. τετυμμεθον	_____	τετυφθον
P. τετυμμεθα	τετυφθε	_____
S. λελεγμαι	λελεξαι	λελεκται
D. λελεγμεθον	_____	λελεχθον
P. λελεγμεθα	λελεχθε	_____

τετυπ-γ-ται, λελεχ-γ-ται, for the reason above assigned, are not in use.

When σ is preceded by λ , and followed by a mute of either class, it is excluded for the sake of an easier sound: thus is written *εσταλθε*, and not *εσταλσθε*. For the same reason we use in English *shalt* and *wilt*, instead of *shalst* and *wilst*.

Verbs having ρ preceding ϕ in the Perfect Active, change this syllable into $\rho\alpha$, as being a sound more in unison with *μαι*.

στρεφω	εστρεφ-α	εστραμμαι,	<i>I have been conversant,</i>
τρεφω	τετρεφ-α	τετραμμαι,	<i>turned,</i>
θρεφω	τεθρεφ-α	τεθραμμαι,	<i>nourished.</i>

From the diphthong $\epsilon\nu$, preceding $\phi\alpha$ or $\chi\alpha$, the prepositive is excluded.

ΤΕΤΥΦ-μαι ΤΕΤΥΦ-σο ΤΕΤΥΦα

ΛΕΛΕΧ-μαι ΛΕΛΕΧ-σο ΛΕΛΕΞο

ΛΕΛΥ-μαι ΛΕΛΥ-σο

ΤΕΤΙ-μαι ΤΕΤΙ-σο

S. ΛΕΛΥ-σο ΛΕΛΥ-σθω

D. ΛΕΛΥ-σθον

P. ΛΕΛΥ-σθε ΛΕΛΥ-σθωσαν

The *Infinitive* is εσθαι; *Participle* εμενος, the initial vowel being rejected.

ΤΕΤΥΦ-σθαι ΤΕΤΥΦθαι; ΤΕΤΥΦ-μενος ΤΕΤΥΜΜΕΝΟΣ

ΛΕΛΕΧ-σθαι ΛΕΛΕΧθαι; ΛΕΛΕΧ-μενος ΛΕΛΕΓΜΕΝΟΣ

ΛΕΛΥ-σθαι ΛΕΛΥΜΕΝΟΣ

The *Pluperfect Passive* is formed from the Perfect by changing μαι into μην, as

ΤΕΤΥΜΜΑΙ ΕΤΕΤΥΜΜΗΝ

ΛΕΛΕΓΜΑΙ ΕΛΕΛΕΓΜΗΝ

ΛΕΛΥΜΑΙ ΕΛΕΛΥΜΗΝ

The model is that of εμην, the Past tense of εμαι; the initial vowel being excluded.

ΤΕΥΧΩ ΤΕΤΕΥΧ-α ΤΕΤΥΓΜΑΙ, I have been fabricated,

ΣΕΥΩ ΣΕΤΕΥΧ-α ΣΕΤΥΣΜΑΙ, agitated.

S.	εμην	εσο	ετο
D.	εμεθον	εσθον	εσθην
P.	εμεθα	εσθε	εντο

S.	ελελυ-μην	ελελυ-σο	ελελυ-το
D.	ελελυ-μεθον	ελελυ-σθον	ελελυ-σθην
P.	ελελυ-μεθα	ελελυ-σθε	ελελυ-ντο

The Pluperfect has no mood but the Indicative.

The Ionians, in the present and past tenses, form the third person plural, by annexing, instead of *ενται* and *εντο*, *αται* and *ατο*, to the radical verbs.

				Contracted.	
ἐ-ω	<i>I sit.</i>	ἐ-αται	for	ἐ-ενται	ἦνται.
		ἐ-ατο		ἐ-εντο	ἦντο
κε-ω	<i>lie.</i>	κε-αται		κε-ενται	κεινται
		κε-ατο		κε-εντο	κειντο
τιθε-ω	<i>place.</i>	τιθε-αται		τιθε-ενται	τιθεινται
		τιθε-ατο		τιθε-εντο	τιθειντο

Led by this analogy, they form the third person plural of the Perfect and Pluperfect in the passive voice of verbs in *ω*, in the same way.

φιλε-ω	πε-φιλε-αται	for	πεφιληνται
	ε-πε-φιλε-ατο		επεφιληντο
ερυ-ω	ει-ρυ-αται		ειρυνται

		ει-ρυ-ατο	ειρυντο
ψαλ-λω		ε-ψαλ-αται	εψαλ-ν-το
		ε-ψαλ-ατο	εψαλ-ν-το
λεγω	λελεχ-α	λελεχ-μαι	λελεχ-αται
		ελελεχ-μην	ελελεχ-ατο
τυπτω	τετυφα	τετυφ-μαι	τετυφ-αται
		ετετυφ-μην	ετετυφ-ατο

φραζω φραδημι φραδ-μαι πεφραδ-αται for πεφραδ-ν-ται

The Present and Future tenses Optative, following this analogy, change *ν* into *α* in the third person plural.

τυπτω	τυπτοι-ντο	τυπτοι-ατο
χαιρω	χαροι-ντο	χαροι-ατο

OF THE MIDDLE VOICE.

The middle voice is properly the passive voice in a reflex sense. Thus,

τυπτομαι, *I am beaten, or, I beat myself*

ετυπτομην, *I was beaten, or, I was beating myself*

1 Fut. Mid. τυψομαι, } *I shall be beaten,*

2 Fut. Mid. τυπουμαι, } *or, I shall beat myself*

The Perfect and Pluperfect Middle properly be-

long to the active voice, as being active both in sense and in signification.

The Second Aorist Middle is the Imperfect Passive derived from obsolete roots.

τυπω	τυπομαι	2 Aor.	ετυπ-ομην
γενω	γεν-ομαι		εγεν-ομην
τραπω	τραπ-ομαι		ετραπ-ομην

In general the Second Aorist Middle differs from the Imperfect Passive, as the obsolete differs from the root in use.

γιγνομαι, <i>I become</i>	εγιγνομην
γενομαι	εγενομην
ικανομαι, <i>I come, go</i>	ικανομην
ικομαι	ικομην
τυπτομαι	ετυπτομην
τυπομαι	ετυπομην
τεμνομαι, <i>I cut</i>	ετεμνομην
ταμομαι	εταμομην

But the second aorist middle has been usually derived from the second aorist active by changing *ον* into *ομην*.

τυπτω	ετυπ-ον	ετυπ-ομην
τεμνω	εταμ-ον	εταμ-ομην

The model of the second aorist middle is the same with that of the Imperfect Passive.

S. ομην ου ετο

D. ομεθον εσθον εσθην

P. ομεθα εσθε οντο

The only tense peculiar to the middle voice is the *first aorist*: and the model of this is the past model of verbs in εμαι—εμην. But the initial vowel is changed into α.

S. αμην ασο ατο

D. αμεθον ασθον ασθην

P. αμεθα ασθε αντο

The first Aorist Middle may be formed from the first Aorist Active, by adding μην.

τυπτω τυψω ετυψα ετυψα-μην

στελλω στελω εστειλα εστειλα-μην

τιω τισω ετισα ετισα-μην

The second person drops σ, and contracts αο into ω.

FIRST AORIST INDICATIVE.

S. ετισα-μην ετισω ετισατο

D. ΕΤΙΣΑ-ΜΕΘΟΝ ΕΤΙΣΑ-ΣΘΟΝ ΕΤΙΣΑ-ΣΘΗΝ

P. ΕΤΙΣΑ-ΜΕΘΑ ΕΤΙΣΑ-ΣΘΕ ΕΤΙΣΑ-ΥΤΟ

The first Aorist Imperative changes αμην into
αι—ΕΤΙΣΑμην, ΤΙΣΑΙ.

S. ΤΙΣ-ΑΙ ΤΙΣ-ΑΣΘΩ

D. ΤΙΣ-ΑΣΘΟΝ

P. ΤΙΣ-ΑΣΘΕ ΤΙΣ-ΑΣΘΩΣΑΝ

The first Aorist, as in the Active, so in the Middle voice, has no Subjunctive. The Optative is αιμην instead of οιμην—ΕΤΙΣΑμην, ΤΙΣΑΙμην.

S. ΤΙΣΑΙμην ΤΙΣΑΙΟ ΤΙΣΑΙΤΟ

D. ΤΙΣΑΙΜΕΘΟΝ ΤΙΣΑΙΣΘΟΝ ΤΙΣΑΙΣΘΗΝ

P. ΤΙΣΑΙΜΕΘΑ ΤΙΣΑΙΣΘΕ ΤΙΣΑΙΝΤΟ

The Infinitive is ασθαι; Participle, αμενος.

ΕΤΙΣ-Αμην ΤΙΣ-ΑΣΘΑΙ ΤΙΣ-Αμενος

THE FORMATION OF ΕΙΜΙ, AND OTHER IRREGULAR VERBS.

The auxiliary ειμι, *I am*, is formed from εω—ε-εμι—contracted ειμι.

INDICATIVE MOOD.

Present, ειμι, *I am*

S.	εἰμι	εἰς or εἰ	ἐστί
D.			ἐστων
P.	ἐσμεν	ἐστέ	εἰσι

The Imperfect, ε-εν—Contr. ἦν, *I was.*

S.	ἦν	ἦς	ἦ
D.		ἦτον	ἦτην
P.	ἦμεν	ἦτε	ἦσαν

The Pluperfect, ε-εμην—Contr. ἦμην, *I had been.*

S.	ἦμην	ἦσθ	ἦτο
D.	ἦμεθον	ἦσθον	ἦσθην
P.	ἦμεθα	ἦσθε	ἦντο

Future, εσ-ομαι, *I will be.*

S.	ομαι	η	εταί
D.	ομεθον		εσθον
P.	ομεθα	εσθε	ονταί

Imperative, ισθι or εσο, *be thou.*

S.	ισθι or εσο	εστω
D.		εστων
P.	εστέ	εστωσαν

SUBJUNCTIVE MOOD.

Present, ω, *I may be.*

S.	ω	ης	η
D.			ητον
P.	ωμεν	ητε	ωσι

Future, εσ-ωμαι, *I should be.*

S.	ωμαι	η	ηται
D.	ωμεθον		ησθον
P.	ωμεθα	ησθε	ωνται

OPTATIVE MOOD.

Present, ει-ην, *I might be.*

S.	ην	ης	η
D.		ητον	ητην
P.	ημεν	ητε	ησαν

Future, εσ-οιμην, *I would be.*

S.	οιμην	οιο	οιτο
D.	οιμεθον	οισθον	οισθην
P.	οιμεθα	οισθε	οιντο

INFINITIVE.

Present, ειναι, *to be.*

Future, εσεσθαι, *about to be.*

PARTICIPLE.

Present, *εων* or *ων*, *being*.

Future, *εσομενος*, *about to be*.

The verb * *εω*, *I go*, by adopting *εμι* is *ε-εμι*, *εμμι*.

* The verb *εω*, *I go*, is also written *ιω*. This form occurs in the Present and Imperfect Indicative; in the Imperative, Subjunctive, Optative moods, and moreover in the Participle; and is conjugated regularly like verbs in *ω*.

Indic.	<i>ιω</i>	<i>ιις</i>	<i>ιιι, &c.</i>
Imperf.	<i>ιον</i>	<i>ιεις</i>	<i>ιε, &c.</i>
Imper.	<i>ιε</i>	<i>ιετω, &c.</i>	
Subj.	<i>ιω</i>	<i>ιης</i>	<i>ιη</i>
Optat.	<i>ιοιμι</i>	<i>ιοις</i>	<i>ιοι</i>
Par.	<i>ιων</i>		

ιω has also *ε* sometimes prefixed,—*ειω*, *I go*, and is used in the Imperfect *ειον*, &c. in the Future *εισω* or *εισομαι*; in the Perfect *ειξα*; the Pluperfect *εικειν*.

The Perfect middle drops *κ* and changes *ει* into *η*—*ηα* or *ηα*: Pluperfect middle *ηειν*.

The form *ιημι* is taken from *ιω*, another mode of writing *εω*. Hence are derived *αν-ιμεν*, *we go up*, *κατ-ιμεν*, *we go down*.

Past *ιην, &c.* Hence *ιεσαν*, *they went*.

Infin. *ι-εναι*. Hence *μετ-ιεναι*, *προς-ιεναι*

Part. *ιεις*, *going*.

Finally—This verb has the Passive or reflex form *ιμαι*, *I go myself*.

PRESENT INDICATIVE.

S.	ε-εμι	ε-ες	εεσι
D.			εετον
P.	ε-εμεν	ε-ετε	εεσι

Which contracted becomes

S.	εμι	εις	εισι
D.			ιτον
P.	ιμεν	ιτε	ισι or εισι

IMPERFECT.

S.	εεν	εες	εε
D.		εετον	εετην
P.	εεμεν	εετε	εεσαν

Contracted.

S.	ειν	εις	ει
D.		ιτον	ιτην
P.	ιμεν	ιτε	ισαν

IMPERATIVE.

εεθι Contr. ιθι ιτω, &c.

INFINITIVE.

εεναι Contr. ειναι

Hence *μετεῖναι*, to go to ; *παρεῖναι*, to go by.

Its Participle corresponds to the form of verbs in *ω*.

ἔω

ἔων, going

The form *ιημι* is compounded with the preposition *συν* or *ξυν*, *with* : and as to go with the writer or speaker is to take in his meaning, *συνιημι* or *ξυνιημι*, signifies to *understand* or *comprehend*.

Συνιέω is also in use. Hence we read *συνιει* or *συνιησι*, *he understands* ; *συνιουσιν* or *συνιασιν*, *they understand* ; *συνιεις* or *συνιων*, *understanding*.

Ισάω, *I know* (whence is taken the Latin *scio*), conforms to verbs in *μι*, and is regular, except that in the Dual and Plural Indicative, and in the Imperative *α* is dropped, when intervening between *σ* and *μ*, *θ*, or *τ*.

S.	ισημι	ισης	ισησι
D.		ισατον	ιστον
P.	ισαμεν	ισατε	ισασι
	ισμεν	ιστε	

The Passive *ισαμαι* changes *σ* into *στ*, and is distinguished from *ισταμαι*, the Passive of *σταω*, *I*

stand, by a smooth breathing—*ισταμαι*. It is used mostly in this form with the preposition *επι*, *upon*.
—*επισταμαι, επιστασαι, &c.*

Imper. *επισταμην* *επιστασο*

In the second persons of each mood σ is dropped, and a contraction takes place—*επιστααι, επιστη—επισταο, επιστω*.

Ἐω, ἱεμι, ἱημι, I send, is regularly conjugated.

INDICATIVE.

Pres.	<i>ἱημι</i>	<i>ἱης</i>	<i>ἱησι</i>
Imp.	<i>ἱην</i>	<i>ἱης</i>	<i>ἱη</i>
2 Aor.	<i>ἦν</i>	<i>ἦς</i>	<i>ἦ</i>

The Past assumes also the form of verbs in ω .

	<i>ἱεον</i>	<i>ἱεες</i>	<i>ἱεε, &c.</i>
Contracted	<i>ιουν</i>	<i>εις</i>	<i>ει, &c.</i>

Hence we read *αφιουν (απο ιουν) I dismissed*. In the Imperfect *i* is transposed: Thus, for *ἱεον, ἱεες*, we have *ειον, ειες*. In the other moods it is regular.

IMPERATIVE.

Pres. ἰέθι ἰέτω
 2 Aor. ἔς ἔτω

SUBJUNCTIVE.

ἰω ἰῆς ἰῆ

OPTATIVE.

Pres. ἰείην 2 Aor. εἰήν

INFINITIVE.

ἰέναι

PARTICIPLE.

Pres. ἰείς 2 Aor. εἰς

To send or set one's affection upon an object, is to *desire* it: Hence the Passive form of ἰέω is ἰε-μαι , *I desire*— ἰεμαι , ἰεσαι — ἰενται . In this last ι is transposed— εἰνται . Hence $\alpha\phi\text{-εινται}$, $\alpha\nu\text{-εινται}$, which, by changing ι into ω , become $\alpha\phi\epsilon\omega\nuται$, *they are dismissed*, $\alpha\nu\epsilon\omega\nuται$, *they are relaxed*. *

* The Aorist Passive is taken from the form of verbs in ω , with the augment peculiar to verbs in $\mu\iota$, and without it.

Εσσω, I clothe (whose corresponding noun is *εσθης, a garment*), by rejecting *σσ*, becomes *έω*: The passive of this is *έ-εμαι*; which, in order to be distinguished from the former, rejects the augment, and is contracted into *ει-είμαι, I clothe myself*.

Imperfect *είμην, είσο, &c.* But the Imperfect of the obsolete *έσσω* is also in use—*έσσα-εμην, έσσα-μην, I clothed myself*.

The Passive form of *κε-ω, I lie*, is *κε-εμαι*, and by contraction *κειμαι*. Hence *ανα-κειμαι, I repose my-*

ίew	ίησω	ίεθησ-ομαι	ίεθην
i being transposed			είθην
έω	ήσω	ήθησομαι	ήθην

Hence the 1 Aor. Infinitive *είθηναι, ενείθηναι; ιθηναι, ενεθηναι, παρεθηναι.*

Part. *έθεις, αν-εθεις, relaxed.*

In the second person of the Imperative, and of the Imperfect, *σ* is rejected.

ίεμην	ίεσο	ίεο	ίου contracted
έμην	έσο	έο	ού

Hence is derived *καθου* (for *κατ-ου*) *submit thyself*; *προ-ου, send thyself forward*, for *καθεςο* and *προ-εσο*.

self; ἐπι-κείμαι, *I lean upon*; περι-κείμαι, *I lie about*; δια-κείμαι, *I am disposed*. *

Paradigm of contracted verbs.

Verbs in αω have αε and αει, by excluding ι, contracted into ᾱ; αο, αοι, and αου, by excluding ι and υ, contracted into ῶ. Verbs in εω, have εε and εει, contracted into ει; εο and εου, into οῦ. Verbs in οω have οε and οο contracted into ου, οεις into οῖς.

In each class the vowel preceding ω is excluded.

PRESENT INDICATIVE.

S. τιμ-αω ῶ ᾱς ᾱ

* The verb ἕζω or ἕσδω, whence is derived the Latin *sedeo*, drops ζ, and thus becomes the same with the preceding verb—ἕω, *I sit*. Its Passive is ἑ-εμαι. But for the sake of distinguishing it from the two former, εε are contracted into η—ἤμαι, ἥσαι, &c. Imperfect, ἤμην, ἥσο. Hence we meet with καθήμαι, *I place myself down*.

The original verb ἕζω, and also ἱζω, *to sit*, are moreover to be met with. This last gives birth to καθίζω, which occurs both in the Present and Imperfect. From ἕζω are derived the Perfect and the Pluperfect Active and Passive.

ἕζω

ἕσω

εἶκα

εἶσμαι

εἶσμεν

D. ἄτον

P. ὤμεν ἄτε ὦσι

S. φιλ-εω ὦ εἷς εἶ

D. εἶτον

P. οὔμεν εἶτε οὔσι

S. χρυσ-οω ὦ οἷς οἶ

D. οὔτον

P. οὔμεν οὔτε οὔσι

PRESENT IMPERATIVE.

S. τιμ-αι ἄ ἄτω

D. ἄτον

P. ἄτε ἄτωσαν

S. φιλ-εε εἶ εἶτω

D. εἶτον

P. εἶτε εἶτωσαν

S. χρυσ-οε οὔ οὔτω

D. οὔτον

P. οὔτε οὔτωσαν

PRESENT SUBJUNCTIVE.

S. τιμ-αιω ὦ ἄς ἄ*

* This is contracted from its original state in the Indicative—τιμαω,

τιμαεις, &c.

D.			ἄτον
P.	ὤμεν	ἄτε	ὤσι
S. φιλ-εω	ὦ	ῆς	ῆ
D.			ῆτον
P.	ὤμεν	ῆτε	ὤσι
S. χρυσ-οω	ὦ	οῖς	οῖ
D.			ὠτον
P.	ὤμεν	ὠτε	ὠσι

PRESENT OPTATIVE.

S. τιμ-αοιμι	ὦμι	ὦς	ὦ
D.	ὦτον		ὦτην
P.	ὦμεν	ὦτε	ὦεν
S. φιλ-εοιμι	οῖμι	οῖς	οῖ
D.		οῖτον	οῖτην
P.	οῖμεν	οῖτε	οῖεν
S. χρυσ-οοιμι	οῖμι	οῖς	οῖ
D.		οῖτον	οῖτην
P.	οῖμεν	οῖτε	οῖεν

Infinitive. τιμ-αειν, ἄν
 φιλ-εειν, εῖν
 χρυσ-οειν, οὔν

Participle. τιμ-αων, ὦν
 φιλ-εων, ὦν
 χρυσ-οων, ὦν

IMPERFECT.

S.	ετιμ-αον	ῶν	ᾶς	ᾶ
D.			ᾶτον	ᾶτην
P.		ῶμεν	ᾶτε	ῶν
S.	εφιλ-εον	οῦν	εῖς	εῖ
D.			εῖτον	εῖτην
P.		οὔμεν	εῖτε	οὔν
S.	εχρυσ-οον	οῦν	οῦς	οῦ
D.			οὔτον	οὔτην
P.		οὔμεν	οὔτε	οὔν

PASSIVE VOICE.

Present Indicative.

S.	τιμ-αομαι	ῶμαι	ᾶ*	ᾶται
D.		ῶμεθον	ᾶσθον	ᾶσθην
P.		ῶμεθα	ᾶσθε	ῶνται
S.	φιλ-εομαι	οὔμαι	ῆ	εῖται
D.		οὔμεθον	εῖσθον	εῖσθην
P.		οὔμεθα	εῖσθε	οὔνται

* The second person is contracted from the original form—τιμα-εσαι, τιμαεαι, τιμαῖ, χρυσοεαι, χρυσοῖ.

S.	χρυσ-ομαι	οὔμαι	οἶ	οὔται
D.		οὔμεθον	οὔσθον	οὔσθην
P.		οὔμεθα	οὔσθε	οὔνται

PRESENT IMPERATIVE.

S.	τιμ-αου	ᾧ	ᾤσθω
D.			ᾤσθον
P.		ᾤσθε	ᾤσθωσαν
S.	φιλ-εου	οὔ	εἴσθω
D.			εἴσθον
P.		εἴσθε	εἴσθωσαν
S.	χρυσ-οου	οὔ	οὔσθω
D.			οὔσθον
P.		οὔσθε	οὔσθωσαν

SUBJUNCTIVE MOOD.

τιμ-αωμαι	ᾧμαι	ᾧ	ᾧται
	ᾧμεθον	ᾧσθον	
	ᾧμεθα	ᾧσθε	ᾧνται
φιλ-εωμαι	ᾧμαι	ἦ	ἦται
	ᾧμεθον	ἦσθον	
	ᾧμεθα	ἦσθε	ᾧνται
χρυσ-οωμαι	ᾧμαι	οἶ	ᾧται
	ᾧμεθον	ᾧσθον	
	ᾧμεθα	ᾧσθε	ᾧνται

J. Gr. Gr.

O

PRESENT OPTATIVE.

S.	τιμ-αιοιμην	ᾤμην	ᾤο	ᾤτο
D.		ᾤμεθον	ᾤσθον	ᾤσθην
P.		ᾤμεθα	ᾤσθε	ᾤντο
S.	φιλ-εοιμην	οἶμην	οἶο	οἶτο
D.		οἶμεθον	οἶσθον	οἶσθην
P.		οἶμεθα	οἶσθε	οἶντο
S.	χρυσ-οοιμην	οἶμην	οἶο	οἶτο
D.		οἶμεθον	οἶσθον	οἶσθην
P.		οἶμεθα	οἶσθε	οἶντο

INF.	τιμ-αεσθαι	ᾅσθαι
	φιλ-εεσθαι	εἶσθαι
	χρυσ-οοσθαι	οὔσθαι
Part.	τιμ-αομενος	ᾤμενος
	φιλ-εομενος	οὔμενος
	χρυσ-οομενος	οὔμεινος

IMPERFECT.

S.	ετιμ-αοιμην	ᾤμην	ᾤ	ατο
D.		ᾤμεθον	ᾅσθον	ᾅσθην
P.		ᾤμεθα	ᾅσθε	ᾤντο
S.	εφιλ-εοιμην	οὔμην	οὔ	εἶτο
D.		οὔμεθον	εἶσθον	εἶσθην
P.		οὔμεθα	εἶσθε	οὔντο

S.	εχθυσ-οομην	οὔμην	οὔ	οὔτε
D.		οὔμεθον	οὔσθον	οὔσθην
P.		οὔμεθα	οὔσθε	οὔντο

Of the Dialects.

THE Greeks, consisting of distinct tribes, and governed by peculiar institutions, spoke the language differently in the different provinces. Their provincial peculiarities, being not only used by the vulgar, but sanctioned by polished writers, have been dignified with the name of DIALECTS.

The idioms, peculiar to the Ionians, form the *Ionic* dialect. This prevailed in Asia Minor, and the adjacent islands, and comprises the works of Hippocrates and Herodotus.

The peculiarities of the Athenians constitute the *Attic* dialect, and are consecrated by the writings of Plato, Thucydides, Isocrates, Xenophon, Demosthenes, and Aristophanes.

The language, peculiar to the Lacedæmonians, to the inhabitants of Argus, Epirus, Rhodes and Crete, was called the *Doric* dialect. In this Pindar, Theocritus and Archimedes composed their works.

The Bœotians and their neighbours gave birth to the *Æolic* dialect. Sappho and Alcæus wrote in this tongue ; but a small portion only of their productions has survived the wreck of ancient literature.—From the *Æolic* dialect the Latin language is chiefly derived.

The language, used alike by the different nations of Greece, is, in opposition to the several dialects, called the *common tongue*.

The division of the Greek tongue into its several dialects, while it forms the principal cause of its superior copiousness, occasions one of the most serious difficulties in the acquisition of it by young men. This difficulty will be much diminished, if we endeavour to reduce the several dialects into changes, founded on the nature of language and the organs of speech.

These are reducible to the three following heads : The substitution or interchange of homogeneous consonants, *i. e.* consonants of the same organs—the fluctuation of the vowels—and lastly, the different manner of combining, or of resolving any two concurrent vowels.

Oriental Grammarians have, with much pro-

priety, divided the consonants into three classes, corresponding with the organs employed in sounding them. Thus, π, β, φ, μ, being sounded by the lips, are hence called *labials*. On the other hand, τ, δ, θ, ς, λ, ν, ρ, enunciated by a contact of the tongue with the extremities of the upper teeth, are for a similar reason stiled *dentals*; while κ, γ, χ, uttered by a contraction of the larynx, receive the name of *gutturals*.

In the first declension the Dorians changed η into α: as φημη, δραπετης. Dor. φαμα, δραπετας. On the other hand, the Ionians changed α into η: αληθεια, αληθειη.

In the Dative and Ablative plural, the Ionic dialect changed αῖς into ης, and often adds ι—μουσαις, μουσης, μουσησι.

The Æolians formed the genitive in αων.—G. μουσων, Æol. μουσαων. The Æolians and Dorians used the Accusative in αῖς—Ac. μουσας, Æol. Dor. μουσαις.

The Genitive of masculine nouns in ου is used by the poets in ω, to which the Ionians prefixed a silent ε—ποιητου, Poet. ποιητω, Ion. ποιητεω, ποιητεων, pronounced like the poetic form in three

syllables—ποιητω, ποιητων. The Æolians resolved the poetic ω into αο—ποιητου, ποιητω, Æol. ποιηταο.

In the second Declension the Attic dialect used the Vocative, not in ε, but in ος, like the Nominative. The Æolic for ου, the Genitive, used οιο, the Doric ω or ωο—G. λογου, Ion. λογοιο, Dor. λογω, λογωο.

To the Dative plural the Ionic and Doric added ι, and in the Accusative, changed ους into ως—λογις, λογοισι,—λογους, Dor. λογως.

In the third Declension, οῦς the contraction of εος, is ευς in the Doric dialect, χειλεος, χειλους, Dor. χειλευς.

The Personal pronouns are variously written. For εγω, we read γω, εγωγε, εγων, εγωνη, ιωγα.

In the Genitive, ου is in οιο, εο, ειο, or ευ—εμου, εμοιο, εμεο, εμευ—σου, σεο, σειο, σευ—ού, έο, είο. To εο is then addedθεν, and ο excluded—εμεθεν, for εμου, or εμεο; σεθεν, for σου or σεο; έθεν, for ού or έο. For the Accus. έ, the Poets use μιν, νιν, *him, her, it*. For σ the Doric uses τ—συ, τυ—σοι, τοι—Poeticè τιν, τειν—σε, τε, or τυ, *thee*.

In the plural pronouns μ is doubled, and εις is

changed into ες, εες, or ειες—ἡμεις, Ion. ἡμεες
 ἡμειες, Dor. ἀμες, Æol. ἀμμες—ὕμεις, Ion. ὕμεες,
 Poet, ὕμειες, Dor. ὕμες, Æol. ὕμμες—σφεις, Poet.
 σφεες, Dor. σφες—ἡμων, Ion. ἡμεων and ἡμειων,
 Dor. ἀμων and ἀμμων,—ὕμων, Ion. ὕμειων, Dor.
 ὕμμεων and ὕμμων—σφων, Ion. σφεων, Poet.
 σφειων.

In the Dative plural the final ν is often excluded,
 and μ doubled—ἡμιν, ἀμιν, ἀμμι—ὕμιν—ὕμμι—
 σφισι, Poet. σφιν, σφι, and φι.

In the Accusative, the same changes take place
 as in the Nominative—ἡμας, Ion. ἡμεας and ἡμειας,
 Dor. ἀμας, Æol. αμμας and αμμι—ὕμας, Ion.
 ὕμεας, ὕμειας, ὕμμας, and ὕμμε—σφας, Ion. σφεα,
 Poet. σφε, Dor. ψε, *them*.

To the Demonstrative or Definitive οὗτος, the
 Attic adds ι—οὗτος, οὗτοσι, αὐτῇ, τούτοι or
 τουτι.

The Definitive αὐτος is changed by the Ionians
 into ωυτος, which is only a contraction of ὁ αὐτος,
the same man. In the feminine termination, and in
 all the oblique cases, οὗτος and αὐτος have ε inserted
 before the final syllable—αὐτῇ, Ion. αὐτεῇ;
 αὐτῇ, αὐτεῇ—G. τούτου, τουτεου, ταυτεῆς, &c.

For the possessives ἡμετερος, ὑμετερος, the poets use ἄμος, *our* ; ὕμος, *your*.

The Doric dialect for ἐκεινος uses τηνος, *he*.

In verbs the Dorians resolve ζ into its constituents σδ—μελιζομαι, μελισδομαι. They used σ for ν in the first person plural, and οντι for ουσι in the third—τυπτομεν, Dor. τυπτομες,—τυπτουςι, Dor. τυπτοντι. In the second and third persons of the Indicative, and in the Infinitive, the Doric drops the Subjunctive vowel—τυπτεις, τυπτει, τυπτειν, Dor. τυπτες, τυπτε, τυπτεν.

But the Doric and Æolic dialects use for ειν of the Infinitive, εμεν, and εμεναι—τυπτειν, τυπτεμεν, τυπτεμεναι. The same dialect uses ου or ευ for ο in the first future middle—τυψομαι, τυψοῦμαι, τυψεῦμαι.

For the first aorist participle ας it uses αις ; and οισα, ευσα, ωσα, for the feminine present participle ουσα.

The Attic used ντων, for ετωσαν, and ατωσαν,—τυπτετωσαν, τυπτοντων, *let them beat*—τυψατωσαν, τυψαντων.

The Ionic prefixes the reduplication of the Per-

fect to the Imperfect or Second aorist—*κεκαμον* for *εκαμον*.

For *ον* the Imperfect, and *αμην* the first aorist middle, the Ionians used *εσκον* and *ασκαμην*—*ετυπτον*, *ετυπτεσκον*, *ετυψαμην*, *ετυψασκαμην*. They added *σι* to the third person Subjunctive—*τυπτησι*, *ελθησι*, for *τυπτη* and *ελθη*.

For *ειν*, *εις*, *ει*, of the Pluperfect, they used *εα*, *εας*, *εε*,—*ετετυφεα*, *ας*, &c.

The Æolians to the second person add *θα*, borrowed from the Hebrew—*οιδα*, *οιδας*, Æol. *οιδασθα*, and by syncope *οισθα*,—*ησθα*, *thou wast*, for *ης*.

As the Dorians used *ς* for *ν* in the Indicative, so the Æolians *ς* for *ν* in the Infinitive—*γελαις* for *γελαειν* or *γελαῖν*, *χρυσοῖς* for *χρυσοειν* or *χρυσοῦν*.

The Bœotians used the simple form of *οσαν* for the contracted *ον*,—*ετυπτοσαν*, *ελθοσαν*.

In the second person of the Passive form, *σ* is dropped by the Poets—*κελεσαι*, *κελεαι*—*ετυπτεσο*, *ετυπτεο*. Hence the second person of the common tongue, *τυπτη*, *ετυπτου*.

For *η* of the second person, the Attic writers use *ει*—*οψη*, *thou shalt see*, *οψει*.

On the other hand, σ is often doubled in the future and aorist— $\epsilon\sigma\sigma\omicron\mu\alpha\iota$ for $\epsilon\sigma\omicron\mu\alpha\iota$, $\epsilon\phi\rho\alpha\sigma\sigma\alpha\tau\omicron$ for $\epsilon\phi\rho\alpha\sigma\alpha\tau\omicron$. It is inserted before θ — $\tau\upsilon\pi\tau\omicron\mu\epsilon\sigma\theta\omicron\nu$ for $\tau\upsilon\pi\tau\omicron\mu\epsilon\theta\omicron\nu$ — $\phi\rho\alpha\sigma\omicron\mu\epsilon\sigma\theta\alpha$ for $\phi\rho\alpha\sigma\omicron\mu\epsilon\theta\alpha$. $\epsilon\omega$, $\epsilon\epsilon\mu\iota$, $\epsilon\iota\mu\iota$, *I am*, is used by the Æolians $\eta\mu\iota$, and the Dorians $\epsilon\mu\mu\iota$. In the plural, instead of $\epsilon\sigma\mu\epsilon\nu$, we read in the poets $\epsilon\iota\mu\epsilon\nu$, which is the regular contraction of $\epsilon\epsilon\mu\epsilon\nu$, and which the Dorians changed into $\epsilon\iota\mu\epsilon\varsigma$. For $\epsilon\iota\sigma\iota$, the Ionians use $\epsilon\alpha\sigma\iota$ and $\epsilon\alpha\sigma\sigma\iota$; while the Dorians have adopted $\epsilon\nu\tau\iota$ for $\epsilon\sigma\tau\iota$ or $\epsilon\iota\sigma\iota$. Agreeably to the general analogy, σ of the second person is dropped— $\epsilon\epsilon\sigma\iota$, $\epsilon\epsilon\iota$. Hence the Attic form $\epsilon\eta$ for $\epsilon\iota\varsigma$, *thou art*. On the other hand, $\epsilon\epsilon\sigma\iota$ is changed into $\epsilon\sigma\sigma\iota$. The Ionic form $\epsilon\epsilon\iota\varsigma$, and $\epsilon\iota\varsigma$ of the common tongue, are taken from the obsolete $\epsilon\omega$.

To the Imperfect $\eta\nu$, the Ionians prefix ϵ — $\epsilon\eta\nu$, *I was*, which the Poets have changed into $\eta\eta\nu$. For $\eta\nu$, is also used $\epsilon\alpha$ — $\epsilon\omicron\nu$ is derived from $\epsilon\omega$, and $\epsilon\sigma\kappa\omicron\nu$ from $\epsilon\sigma\kappa\omega$, *I am*.

The Infinitive is Ion. $\epsilon\mu\epsilon\nu$ or $\epsilon\iota\mu\epsilon\nu$, Dor. $\epsilon\mu\epsilon\nu\alpha\iota$, $\eta\mu\epsilon\nu$, $\eta\mu\epsilon\varsigma$, $\epsilon\iota\mu\epsilon\varsigma$, Æol. $\epsilon\mu\mu\epsilon\nu\alpha\iota$, Poet. $\epsilon\mu\mu\epsilon\nu$.

ON SYNTAX.

SYNTAX teaches the proper arrangement and dependence of words, by rules founded on the general principles of speech, or on usages peculiar to each language.

Syntax may be divided into two branches, *Concord* and *Government*—Concord, when words agree in respect to their properties—Government, when one word regulates the properties of another.

The properties of words which Syntax respects, are case, gender, number and person.

CASES are certain terminations, which nouns adopt, to express the relations they bear to other words in a sentence.

When a person or thing is represented in discourse, as the subject to which a quality belongs, or the agent concerned in the performance of any action, it assumes a termination, appropriated to this purpose, called the *Nominative Case*.

Nouns expressing simple address or mere invocation, though they have the termination of the Nominative, are said to be in the *Vocative Case*.

When one thing is represented as holding to

another, the relation of *cause, origin, or author*, its name has a termination given it, called the *Genitive Case* : and, as the author is properly the owner of a thing, the Genitive is also styled the *Possessive Case*.

The performance of any action is necessarily effected by some *instrument*, through some *medium* ; and the relation subsisting between the *action* and the *mean* is expressed by a termination denominated the *Ablative Case*.

The object to which an action tends, and from a regard to which it commenced (the relation which in our language is denoted by the preposition *to* or *for*) is said to be in the *Dative Case*. *

An agent represented in action necessarily produces some *effect*, or has some influence upon another object. The termination expressive of

* But, as the *end* of an action is intimately connected with the instrument by which it is effected, the termination expressive of the former is used also to express the latter, and consequently in Greek the ablative differs not from the dative ; but one and the same termination serves for both.

this effect, or of this influence, is called the *Accusative Case*, or in English the *Objective Case*.

CHAP. I.

The Syntax of Nouns.

RULE I.—Of two different unconnected nouns, that which expresses the origin, cause or possessor of the other, is put in the *Genitive Case*.

Σελας ηελιοιο, *light of the sun* ; Ευαγγελιον του θεου, *Gospel of God* ; η χαρις του κυριου ημων, *the favour of our Lord*.

In these instances ηελιοιο, as being the source of light, θεου, the author of the gospel, κυριου, the origin of favour, are, conformably to this rule, put in the genitive.

1. The Greeks use the personal pronouns, as well as the pronominal adjectives, to express possession ; ο πατηρ μου, *the father of me*, or ο πατηρ εμος, *my father*. In the same manner, σου, ου, ημων, and υμων, are used for σος, or τεος, ος, ημετερος and υμετερος.

2. A noun that should be in the genitive, the

poets often use in the accusative, governed by a preposition implied.

Thus Anacreon says of Cupid, *Και με τυπτει μεσον ἥπαρ*, *He smote me in the middle of my liver—* for *μου μεσον ἥπαρ*, or *με κατα μεσον ἥπαρ*. *Τι σε φρενας ἰκετο πένθος*, for *τι σου φρενας*, *what grief has invaded thy mind.*

3. The poetical writers, for the genitive, frequently use the dative case.

Οὐκ Αγαμέμνονι ἤνδανε θυμῷ—He did not please the mind of Agamemnon—Αγαμέμνονι θυμῷ, for *Αγαμέμνονος θυμῷ*. *Τῷ ἐπὶ φρεσὶ*, *in the mind to him*, instead of *τοῦ ἐπὶ φρεσὶ*, *in his mind.*—*Οἱ μένος*, *the strength to him*, for *οὗ μένος*, *his strength,*—*τοῦ θυμός*, *thy mind*, for *σου θυμός*.



RULE II.—A noun expressing relation requires a Dative case to mark the object of that relation.

Αγαπητῇ συνεργῷ τοῖς τεχνίταις, πιστῇ δὲ φυλαξὶ οἰκῶν δεσποταῖς, εὐμένῃς δὲ παραστατὶς οἰκεταῖς,—

An affectionate helper to artisans, a faithful guardian of their homes to masters, a compassionate assistant to slaves.

RULE III.—Two or more nouns, meaning the same person or thing, are used in the same case.

RULE IV.—Nouns connected with other nouns, to limit their signification, assume the nature of adjectives. *

* The genius of the English language agrees with the Greek in this respect. Thus, we qualify the general term *water*, by prefixing the name of the place to which it belongs—*well-water*, *sea-water*, *river-water*, *pump-water*. The combinations of which the English language is susceptible are unlimited—*wine-glass*, *silver-spoon*, *gold-cup*, *oak-table*, *salt-water*. The only difference between the English and the Greek is, that the former requires the qualifying noun immediately to precede that which it limits, and be joined to it with a *hyphen*; while the latter admits of their being unconnected, and even separated by other words. This principle obtains indeed, in a greater or less degree, in all languages; and proceeds from the

Ἑλλας φωνη, *Greece-tongue*, i. e. *Grecian tongue*;
 κουριδιη αλοχος, *a virgin-wife*; μαντεια σποδος,
prediction-ashes, i. e. *prophetic ashes*; ανδρες ηρωες,
heroes-men, i. e. *heroic men*; τοκαδες κυνες, *teem-*
ing bitches; ζευκτιδες ιπποι, *yoke-horses*, i. e. *a*
pair of horses; Ορειαδες νυμφαι, *mountain-nymphs*;
 Ολυμπειαδες μουσαι, *Olympian-muses*; μανιασιν
 λυσσημασι, *with madness-fury*, i. e. *mad fury*;
 υβριν ανερα, *arrogance-man*, i. e. *arrogant man*.

RULE V.—Writers, for the sake of emphasis or ornament, often use a circumlocution, in which one term is superfluous.

Thus, Homer generally calls the Greeks, υἱες Αχαιων, *sons of the Greeks*; λαος Αχαιων, *people of the Greeks*.

Δια χειρος μεσιτου, *by the HAND of a mediator*,

great law of the human mind, the association of ideas. The juxtaposition of two terms suggests that one of them is a quality of the other; and hence the former, losing its own independent meaning, assumes the dependent character of an adjective.

i. e. *by a mediator* ; *πέσονται στοματι μαχαίρου*, *they shall fall by the MOUTH of the sword*, i. e. *shall fall by the sword* ; *καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἰησοῦν*, *and called his NAME Jesus*, i. e. *called him Jesus*.

To this may be referred the practice of prefixing the terms, *βία*, *σθένος*, *κράτος*, and the like, to proper names, in order to mark the persons signified as men of renown—*βιῇ Ἡρακληεῖ*, *the majesty of Hercules* ; *σθένος Ἰδομενεύου*, *the bravery of Idomeneus* ; *κράτος Διομηδεύου*, *the strength of Diomedes*. Chariton, by way of respect, styles *Calirrhoe*, *θαυμάσιον τι ἔργον παρθένου*, *a surprising object of a virgin* ; and Maximus Tyrius, from contempt, calls *a big man*, *a big body of a man*—*ἄνθρωπος μέγα σῶμα*.

The names of dignified persons are also expressed by a preposition, with the plural article prefixed, *οἱ περὶ Παύλον*, *those around Paul*, meaning *Paul himself*, or more properly, *Paul*, with those associates of whom he was chief—*τοὺς ἀμφὶ Θρασυλὸν καὶ Εῤασινίδην*, *those around Thrasyllus and Erasinides*, i. e. *Thrasyllus and Erasinides*.

RULE VI.—Nouns, for the sake of brevity, are often *omitted*. The omission is called an *Ellipsis*.

1. A noun used in a preceding clause, is, without occasioning obscurity, left out in the subsequent member, in which an adjective agrees with it implied.

A grasshopper, chased by a swallow, sought refuge in the bosom of Chloe—*Ἡ δὲ ἤδετο ἰδουσα, καὶ ἐφίλησε λαβούσα, καὶ αὐτὴς ἐνεβαλλε τῷ κολπῷ λαλουντα, i. e. ἐνεβαλλε τέττιγα.* But this noun being mentioned in the preceding sentence, it was unnecessary to repeat it. In rendering the clause in English, it is requisite to supply the pronoun *it*, after the participle *ἰδουσα*, as well as the verb—*She having seen it, was delighted, and holding, kissed it, and put it back in her bosom prattling.*

Longus, p. 21.

Instead of the preceding noun, sometimes must be supplied a term that is more general and comprehensive.

Ἐπειτα δ' ἐκ Κορινθοῦ
Θεοὶ ὁρμαθους ἐρωτῶν.

Ἀχαιῆς γὰρ ἐστὶ

ὅπου καλὰὶ γυναῖκες.

An. od. 32.

Then put down two rows of Cupids from Corinth, for it is a city of Greece, where are beautiful women. Supply πόλις—Κορινθος γὰρ ἐστὶ πόλις Ἀχαιῆς.

2. Adjectives supply the place of their nouns, when the expressed qualities are such as render it evident to what description of beings they belong. Thus, in English, “God will punish the *wicked*, but reward the *virtuous*.” It is not necessary here to insert *men*, this being evidently the noun to which those qualities belong. On the same principle, οἱ καλοὶ, *the good* ; οἱ κακοὶ, *the base* ; οἱ παλαιοὶ, *the old* ; οἱ νεοὶ, *the young*, have ἀνθρώποι frequently implied.

Neuter adjectives, the relative ὅς, and the article το, have the qualified noun often understood, this being πρᾶγμα, or some such general term, as we render by *thing*—ἀγαθόν, *a good thing* ; κακόν, *a bad thing* ; ὅ, *which things* ; τὰ, *the things* ; το εἶκος, *a probable thing* ; τὰ ἀδύνατα, *impossible things*.

Moreover, adjectives in the feminine termination supply the place of *γυνή*, a woman—*Νικα και σιδηρον και πυρ καλη τις ουσα*. Here, the feminine *καλη*, leaves no room to doubt that a woman is intended. *A woman, really beautiful, conquers even iron and fire, i. e. triumphs over and softens the most hardened and furious enemy.*

3. A noun is omitted, when the frequency of its use, the words in the context, as well as the termination of the expressed adjective, make it evident what is intended, *εν Διονυσου*, in *Bacchus's*; *εν Τροφωνιου*, in *Trophonius's*; *εις Αδου καταβαινειν*, to descend to *Pluto's*. A Grecian in the habit of speaking of those things, could not have been at a loss to perceive, that by *Bacchus's* was meant the *feast* (ἑορτή) of *Bacchus*; by *Trophonius's*, the oracular cave (αντρω) of *Trophonius*; and by *Pluto's* was signified, *δομον* or *οικον*, the house of *Pluto*.

Nouns signifying time, or some division of time, as being in common use, and therefore obviously intended, are often understood—*απο πρωτης*, from the first, i. e. *ωρης*, or *αρχης*, beginning; *δια μακρου*, i. e. *δια μακρου χρονου*, after a long time;

αφ' οὗ (απο οὗ) for αφ' οὗ χρόνου, *from which time—ever since.*

The article, for the same reason, with a proper name after it, in the genitive case, supplies the place of υἱός or θυγατήρ—ὁ Πριάμου, for ὁ υἱός Πριάμου, *the son of Priam*; ἡ Τανταλου, for ἡ θυγατήρ Τανταλου, *the daughter of Tantalus.*

As verbs of motion necessarily imply the *way* or *path* in which they move, the noun ὁδός, or κελευθος, connected with them, is upon the same principle frequently omitted. Thus Ælian, ὁ δὲ τὴν ταχιστὴν προσδραμοντες, i. e. ταχιστὴν ὁδόν, *they running in the quickest way.*

The Syntax of Adjectives.

RULE VII.—Adjectives agree with the nouns, which they qualify, in case, gender, and number.

The adjective is placed either *before* or *after* the qualified noun. But though the Greek language admits this latitude in the arrangement, it

is usual to make the adjective succeed its noun.—

1. When the writer wishes to render it *prominent* or *emphatic*. 2. The qualified noun is generally succeeded by its adjectives, if there be more than one. 3. If a noun is governed by the adjective, or if a clause depend upon it, in general it follows its noun.

1. Two or more nouns singular have an adjective plural.

2. Sometimes an adjective agrees in number with the noun which it immediately qualifies, and is to be repeated with the succeeding nouns.

Αἰεὶ γὰρ τοὶ ἐρις τε φίλη, πολέμοι τε μάχαι τε,
Contention to thee is always delightful, and wars
and battles——πολέμοι τε μάχαι τε φίλοι, and wars
and battles are delightful.

3. If the qualified nouns be of different genders, the adjective takes the termination of the leading gender. *

* Though, in the human kind, the masculine is the leading gender, yet, in other kinds, such as the camel, the horse, the ox, and the dog, the female being deemed more valuable than the male, the feminine of course takes the lead of the masculine.

Πάντα (ποιμνία) κατεκείτο μήτε νεμομένα, μήτε βληχομένα, ἀλλὰ τοὺς Δαφνίην καὶ τὴν Χλόην, ἀφανείς οὖντας, ποθοῦντα. *All the flocks lay down, neither feeding nor bleating; but longing for Daphnis and Chloe, who had disappeared.*

4. An adjective agrees with the signification, rather than with the termination, of the qualified noun.

Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία—καὶ ἐβάπτιζοντο ἐξομολογούμενοι τὰς ἀμαρτίας. *Then went out to him Jerusalem and all Judea, and were baptized, confessing their sins.* Ἱεροσόλυμα and Ἰουδαία, though from their termination one neuter and the other feminine, mean the

οὐ γὰρ ποτε ἐμας βούς ἤλασαν οὐδὲ μὲν ἵππους,

They drove not away at any time my cattle, nor my horses—εμας, and not ἵππους.

It may be remarked, that in the human kind, when females are the subject of discourse, and the attention is not at all directed to their sex, a writer sometimes, on such occasions, annexes a masculine adjective to the name of a female. In this way Clarke, who produces many instances of this kind from the best authors, accounts for the masculine dual being prefixed to feminine names—τῷ γυναικεῖ, *the two women*—τῷ βατνὶ, *the two (goddesses) went.* Vid. Hom. Lib. v. 778.

inhabitants : ἐξομολογουμενοι, therefore, is properly put in the masculine termination. Πορευθεντες οὖν μαθητεύσατε πάντα τὰ ἔθνη—*Go and teach all nations*—ἔθνη, though neuter in form, is yet masculine in signification. Accordingly, it is added, βαπτίζοντες αὐτούς (and not αὐτὰ), *baptizing them*. On this principle we read in Chariton, λησθηριον πυρ ἐπιφέροντας, *a band of thieves bringing fire* ; in Xenophon, τὸ θεῖον αὐτούς, *the divinity themselves* ; in Thucydides, νοσος λεγόμενον ; in Anacreon, βρεφος φέροντα τοξόν, *a boy carrying a bow* ; in Longus, παιδίον αὐτήν ; and lastly, in Homer, φιλετέκνον.

5. Nouns, deemed from their termination masculine or feminine, have neuter adjectives, from a regard to the signification.

Μεταβολὴ πάντων γλυκύ, *in all things change is sweet*—γλυκύ, not γλυκεία, μεταβολὴ being neuter in signification ; περιεργὸν ἀνθρώπου φύσις, *the nature of man is inquisitive* ; κοινωφελὲς ἡ ἀρετὴ, *virtue is useful to the common good* ; κοῦφον ἐστὶ ὁ ἔρως, *love is volatile* ; πάντων πραγμάτων ὀξύτατον ἡ φήμη, *same is the swiftest of all things* ; οὐκ ἀγαθὸν πολυκοιρανίη, *the government of many is not good*.

6. Masculine or feminine nouns have sometimes their qualifying adjectives in the neuter termination, agreeing with the generic term ζῶον.

Φιλοζῶον ἐστὶ ἀνθρώπος, *man is a lover of life* ;
 εὐεξαπατητὸν ἀνθρώπος δυστυχῶν, *man when miserable is easily deceived*—Φιλοικτιστὸν γυνή, *woman is prone to compassion*.

7. An adjective qualifying a whole clause, assumes the neuter termination.

Οὐτε τῷ καλῶς ἀγρὸν φυτευσάμενῳ δῆλον, ὅστις καρπώσεται, *nor, to him who has well sown a field, is it manifest who shall reap the fruit*. Here δῆλον qualifies the clause, ὅστις καρπώσεται—*Who shall reap the fruit—that circumstance—is not manifest*. Ταμιεύεσθαι δυσκόλον ἐξουσίαν ἐπιθυμίας, *to exercise authority over desire is difficult*.

RULE VIII.—Adjectives, by being made neuter, are converted into abstract nouns, and the qualified noun assumes the genitive.

This conversion takes place when writers have occasion to fix the attention upon the *qualities* of things, rather than upon things themselves.

Thus, the Apostle Paul, desirous to render prominent the goodness of God, as the quality which disposes him to give sinful men time for repentance, instead of ὁ χρηστος Θεος, *the good God*, writes, το χρηστον του Θεου, *the goodness of God*, εις μετανοιαν αγει, *leads to repentance*, Rom. ii. 4. Where το χρηστον is an abstract noun, meaning the same thing with χρηστοτης in the preceding verse. So again, το γνωστον του Θεου, Rom. i. 19. is the same with γνωσις του Θεου, *the knowledge of God*.

RULE IX.—Adjectives, signifying qualities of mind or of body, require a noun in the genitive case, to express the origin, or the cause, of those qualities.

Τοξων ευ ειδως, *well skilled from (in) bows—bows being the source, whence he derived his skill.*
 Εμπειρος του δυστυχειν, *experienced from (in) mis-*

fortunes—misfortunes being a source of his experience. Ἴπποι ἐπισταμενοὶ πεδίοιο, horses acquainted from (with) the plain—the plain being a subject of their acquaintance. Ἀδαημονες μάχης, ignorant from (in) war—war being the source of their ignorance—a subject whence they derived no knowledge. Κακῶν ἀγευστος, untasted from (of) evils—evils being a source, whence he derived no taste. Ἡδίστου θεαματος ἀθεατος, unperceptive from (of) the most pleasant sight—the most pleasant sight being a source whence he derived no perception. Του μελλοντος ἀπροορατος, not foreseeing what is future—what is future is not to him a source of foresight. Των χαλεπῶν ἀπειρος, unexperienced from (in) hardships—hardships being not a source of experience. Μεστων οἶνου, full from (of) wine—from wine being poured into it—wine being the matter which occasioned its fulness. Ἀφνειος βιοτοιο, affluent from (in) wealth—wealth being the source of his affluence. Πλουσιος κακῶν, rich from (in) evils—evils being the source of his richness. Ἐρημος ἀνδρῶν, deprived of men—men removed being the cause of its deprivation. Ἀτος πολέμοιο, hungry from (for) war—war, to which he had been ad-

dicted, being the cause and the object of his hunger. *Ἰεμενοί (Τρώες) πόλεος*, desirous from (of) the city. *Τῆς ἀπατῆς κοτεῶν*, angry from (on account of) the deception—the deception being the cause of his anger. *Σοί θυγατέρος θυμουμένος*, angry with thee from his daughter—his daughter being the cause of his rage with thee. *Μελεος μητρος*, miserable from his mother—his mother being the origin of his misery. *Εὐχαι δειματῶν λυτηριαί*, prayers releasing from terrors. *Εὐδαιμονίζοντες σε τῶν λόγων τῆς δυναμείας*, proclaiming thee blessed from (because of) the power of thy words. *Βοστρυχῶν πινῶδες καρά*, thy head filthy from tangled locks—the hair tangled or clotted is the cause of thy head appearing filthy.

RULE X.—Adjectives, in the comparative and superlative degrees, govern the genitive.*

* When two qualities, unequal in degree, are compared, that which exceeds appears to receive, by means of the contrast, an immediate augmentation; while, on the other hand, the less seems to diminish. This being the case, the noun expressing the cause of the augmentation or diminution, is put in the genitive.

Λευκοτεροι χιονος, whiter from (than) snow, i. e. from comparing them with the snow they are whiter—the snow being the cause of their appearing whiter.

Μελιτος γλυκιων, sweeter from (than) honey.

Πατρος αμεινων, better from (than) his father.

Χειλη ροδων απαλοτερα, lips more soft from (than) the rose—from comparing them with the rose.

Καλλιστος ποταμων, most beautiful from (of) rivers.

Πρωτος Αθηναιων, chief of the Athenians.

Μεγιστον των κακων, the greatest from (of) evils.

1. Adjectives occur, sometimes in the comparative, and often in the superlative, without a noun in the genitive.

Ἴππους καλλιστους ιδον, horses the handsomest I have seen. Δειλοτερον αυτον εποιη της ευτυχιας το μεγαθος, the greatness of his good fortune made him more miserable; i. e. more miserable than usual, or more miserable than before.

2. The superlative degree is expressed more-

over by an adjective in the positive, if followed by a preposition with its dependent noun.

Ευλογουμένη συ εν γυναιξί, blessed art thou amongst women, i. e. placed in the midst of women, and so compared with them, thou art blessed. Μετα αθανatoiσι ανασσεις, thou art sovereign among the immortal gods, Il. xviii. 366. Εν γυναιξί αλκιμος, Eurip. brave among women, i. e. then only brave when compared with the weak and timid.

The preposition is sometimes understood, *Αριπρεπεα Τρωεσσι, renowned among the Trojans, for εν Τρωεσσι. The adjective in this form is often used also in the superlative: Αριστος ενι Θρηκεσσι, the bravest among the Thracians, Il. vi. 7. Μετα παντας αριστος, the best in the midst of all, for παντων αριστος, the best of all; καλλιστην επι της Ιωνιας, the fairest in Ionia, Char. Εξ απασων καλλιστη, the handsomest of all women, Lucian.*

3. Many adjectives, though in the positive, convey, from their relative signification, or their position in the sentence, a superlative sense, and as such require a noun after them in the genitive.

Δια γυναικων, divine from (of) women, i. e. divine from being compared with women; *εξοχος ηρωων*, excellent above heroes; *υπειροχον αλλων*, surpassing others; *αριδεικετος ανδρων*, most conspicuous amongst men. Hom.

Και μεν οι Λυκιοι τεμενος ταμον εξοχον αλλων, καλον φυταλιης και αρουρης, Il. vi. 195. *The Lycians marked out for him a portion of land, surpassing in value other (lands), beautiful from its plantations and arable soil.* Here *φυταλιης και αρουρης* are annexed to *καλον* (implying from its nature a comparative idea), to point out the source or cause of its superior beauty.

4. A noun in the genitive, after another of the same kind, denotes either the highest pre-eminence or the lowest inferiority.

Δουλος δουλων, a slave of slaves; *βασιλει βασιλεων*, to the king of kings, Chariton; *Αρχοντες αρχοντων*, chiefs of chiefs, Thucyd.

RULE XI. — An adjective, expressing a part, in contradistinction to the whole, governs the genitive case.

Περσέων οἱ λογιοί, the learned of the Persians.
 Here *Περσέων*, as denoting the whole nation, is used in the genitive, connected with *οἱ λογιοί*, which signifies that part of the Persians who were learned. *

Μονὸς βροτῶν, the only one of mortals. Ἐκαστος τῶν παρόντων, each of those present. Οὐδεὶς θνητῶν, no one of mortals. Οὐδενὸς δευτέρου, second to none, i. e. inferior to none.

RULE XII.—Adjectives signifying likeness, equality, profit, or certain dispositions of the mind, that is, expressing rela-

* Observe the difference between the following phrases—*Τίς φίλος, a certain friend*—*τίς φίλων, one of his friends*, Hom. *Πολλοὺς τοὺς συνόντας, many associates*—*πολλοὺς τῶν συνόντων, many of his associates*, Xen. *Τοὺς ζωντάς βους, the living bullocks*—*τοὺς ζωντάς βῶν, such of the bullocks as were alive*, Soph. *Οἱ σπουδαῖοι ἄνθρωποι, good men*—*οἱ σπουδαῖοι τῶν ἀνθρώπων, that class of men which are good*, Isocrat. *Πλουσιοὶ οἱ ἄνθρωποι, the rich men*—*ἄνθρωποι τῶν πλουσιῶν, men of that class called the rich.*

tive ideas, govern a noun in the dative, to express the object of that relation.

Ἰκελός Δι, like to Jove, i. e. Jove being the object to whom he is like. Ωφελίμος τῇ πόλει, profitable to the state, i. e. the state being the object to which he is profitable. Τοῖς γενναίοις τὸ αἰσχρὸς ἐχθρόν, to the generous baseness is odious. Εὐόχος τῇ κρίσει, obnoxious to the judgment.

Ἐμοὶ πικρὸς τεθνήκεν, ἐκείνοις γλυκὺς, αὐτῷ δὲ τερπνός, he died bitter to me, sweet to them, welcome to himself. Soph.

Syntax of the Definitives.

RULE XIII.—The relative agrees with the antecedent, in gender, number, and person; but depends for its case upon the verb or some other word in the same clause with it.

The antecedent should be repeated from the preceding member, and changed so as to be the

same case with the relative.—The relative, as in its nature an adjective, then agrees with the antecedent in gender, number, and case.

*Ερχεται Αρης, ὅστε εἰσιν πολέμονδε μετὰ ἀνέρας, οὓς τε Κρονίων συνέηκε μαχεσθαι, Mars comes, who marches to the war with the men, whom Jupiter joined in battle, i. e. ὅς Αρης, which Mars, οὓς ἀνέρας, which men, Hom. Τύχη δ' ἐφωτίσε τὴν ἀληθειαν, ἧς χωρὶς ἔργον οὐδὲν τέλειον, Char. Chance disclosed the truth, without which no work can be completed, i. e. ἧς ἀληθείας χωρὶς, without which truth. Βλεφαροῖς ὧψιν θύρωσαι, ἃ ἀναπετανοῦται, to fence the sight with eye-lids, which are opened—*αἱ βλεφαραί.**

1. If the antecedent be not expressed in the preceding member, it must, to prevent obscurity, be expressed in the same clause with the relative: this being the case, it is understood in the succeeding clause.

Ἀδίκει Σωκράτης, οὓς μὲν ἡ πόλις νομίζει θεούς, οὐ νομιζών, verbatim, Socrates acts unjustly, whom the state sanctions as gods, not sanctioning. Because in this instance no noun is previously expressed to which οὓς could refer, it was necessary

to annex θεους in the same member, leaving it understood after νομιζων. The sentence, if changed agreeably to the genius of our tongue, would run thus ; *Αδικει Σωκρατης, ου μεν νομιζων θεους, ους η πολις νομιζει, Socrates acts unjustly, in not sanctioning as gods those whom the state sanctions.*

2. There are, however, frequent instances where the antecedent is omitted in both clauses, without occasioning obscurity, and its place supplied by the relative.

3. The Attic writers sometimes use *ος* for *αυτος*, *he*—*Ὁς εφη, ος ελεγε, he said.*

RULE XIV.—The article *ο* defines an individual, in opposition to other individuals ; or, considering classes, species, kinds, as so many individuals, defines these, in opposition to other classes, species, or kinds.

Thus, *ο δικαιος, the just*, may mean not only some just man, who is the subject of discourse,

but also *a just man*, in opposition to others who are not just. Vid. Xen. Mem. Lib. ii. 19.

τους δε σωφρονας

Θεοι φιλουσι, και στυγουσι τους κακους.

Gods love THE modest, but hate THE arrogant.

Soph.

Αυτος γαρ εγινωσκε τι ην εν τω ανθρωπω, *For he knew what was in THE man, i. e. in the human kind, John ii. 25.* Και η ζωη ην το φως των ανθρωπων, i. 4. *And the life was THE light of men, i. e. the human race.* Προσεχετε δε απο των ανθρωπων, *Beware of THE men, Mat. x. 17.* “Men are the *wolves*, amongst which I send you forth as lambs, and of which you are to beware.”

1. The article is frequently repeated after a noun, for the sake of still stronger emphasis, or a more marked distinction.

Venus, having lost her son Cupid, proclaims as a reward to the discoverer, το φιλαμα το κυπριδος, *a kiss of Venus.* Moschus. The former το holds forth the promised reward to be *a kiss*, thus distinguishing it from any other sort of reward that might be given : the latter το represents it not as the kiss of an ordinary person, but of Venus her-

self—*He shall have even a kiss, and that too a kiss of Venus.*

Ιωαννης ὁ Βαπτιστης, *John the Baptist*—John who baptized, in opposition to any other of the same name. Ὁ υἱος μου ὁ αγαπητος, *My son the beloved*, Mat. iii. 17.

2. The article prefixed to a proper name, defines the corresponding common name implied ; ὁ Αγαμεμνων, i. e. ὁ ανηρ Αγαμεμνων, *the man Agamemnon*.

3. With the particle δε annexed, the article has the sense of οὗτος, *this* ; ὁδε ὁ ανθρωπος, *this man* ; ἡ παις ἡδε, *this servant* ; το πραγμα τοδε, *this thing*.

Without this particle, it has sometimes the same signification ; Πεπλον ὅστις τοι χαριεστατος—τον θες, &c. *The robe which is most beautiful in thy sight—this place*, &c. “Of the other things which I have in the black ship, of these thou shalt not take away any thing,” Των ουκ αν τι φερεις, &c. Il. i. 300. Το και το, *this and that* ; Τα και τα, *these and those*.

The article is moreover often used in the sense of αυτος, *he* ; Τω δε φατην, *they said*, Xen. Τω

ἐπὶ φρεσὶ, *in his mind*; οἱ ἀπελούμαινοντο, *they purified themselves*, Hom.

The article is sometimes used in the sense of the relative ὅς, and sometimes of τις, *any one*; συμβουλευσαντος τευ for συμβουλευσαντος τινος, *some one advising*, Herod.

Ἦν δια μαντοσύνην, τὴν οἱ πορε Φοῖβος Ἀπολλῶ, *On account of his divination, which Phœbus Apollo gave to him*, Il. i. 72.

Syntax of connecting, i. e. neuter Verbs.

I. THE first in this class of verbs is εἰμι, *I am*, the use of which, and the propriety of the name here given, you will learn from the following examples.

Ἐσεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειος ἐστί, Mat. v. 48. *Be ye perfect, as your Father who is in heaven is perfect.* Ἡ δὲ τροφή αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἀγρίον, iii. 4. *And his food was locusts and wild honey.* In the first of these examples, ἐστί connects τέλειος with πατήρ,

showing by this means that the latter is a property of the former : so *ην* in the second connects *ακριδες και μελι αγριον* with *τροφη*, and asserts that in respect to John they were the same. For this reason the following terms would be more appropriate than any other. The leading noun *the subject*, the thing connected *the predicate*, and the verb connecting them *the connecting verb*. Thus, *πατηρ* is the subject, *εστι* the connecting verb, and *τελειος* the predicate ; and so in all other instances.

1. In our own tongue, the natural order is the subject, the connecting verb, and the predicate. But it is more usual in Greek, to place the connecting verb either before the subject or after the predicate, *i. e.* either in the beginning or end of the clause ; though instances often occur where it is inserted between them, as in English and other modern languages.

2. The subject of the connecting verb is generally a *noun*, but sometimes a *clause* ; and the predicate may be an adjective, a participle, or a whole sentence.

3. The subject of the connecting verb is often implied, but pointed out by the personal termina-

tion—μακαριοι εστε, i. e. μακαριοι εστε υμεις, *blessed are ye.*

4. The connecting verb serves to connect its subject with some particular place, or a certain division of time. The predicate is then a preposition with its dependent noun or an adverb.

5. As εἰμι connects two things together, it implies an *assertion*; and as it was taken from a noun which signifies *being*, it denotes *existence, fact, reality.* Θεαγης εστι και σωζεται, *Theages exists, and is saved*, Heliod. Εισιν οι, *there are some, or there exist some.*

This sense it conveys, when it seems to be redundant in the infinitive and participle. Ουτε αν ψευδοιντο εκοντες ειναι, *verbatim, They would not have falsified willing to be, i. e. false—they would not have falsified from REAL OR ACTUAL inclination.* In this and similar instances, the infinitive ειναι depends upon the participle εκοντες. Vid. Plato in Phæd. p. 252. Thucyd. Lib. ii. 89. The means by which Socrates hoped to render his disciples respectable and good like himself, Xenophon expresses in this short clause, Τω φανερος ειναι τοιουτος ων, *by appearing to be what he really was.*

Here *ων* signifies that he in reality was *καλος και αγαθος*, and the remainder of the clause, that he *appeared so* in consequence; having derived the appearance from the reality, and not assumed it, as was the case with many others, without the reality. Hence *το ον*, *that which really exists, substance*; *τω οντι*, *in fact, in reality*. Hence too, the phrase, applied to frail and transient beings, *μηδεν οντες*, *being no realities*—realities opposed to *ειδωλα* or *σκια*.

6. *Εστι* has sometimes the sense of the compound *εξεστι*, *it is lawful*. *Ακριτους και βουλομενους εστιν α ειπειν απεκτειναν απαντας*, *They killed them all unjudged, and wishing to say what was lawful for them*; for *βουλομενους ειπειν πραγματα*, *α εξεστιν αυτοις ειπειν*, *wishing to say the things which the law allowed them to say*, Thucyd. Lib. ii. 67.

7. The juxtaposition of the subject and predicate supplies the place of the connecting verb.

Thus, *μακαριοι οι ελεημονες*, *blessed the merciful*. Here *μακαριοι* being placed by the side of *οι ελεημονες*, suggests that it belongs to it, and conveys to the mind as full and complete an assertion

as though the connecting verb had been inserted—
μακαριοι εισι οι ελεημονες, blessed are the merciful.
 Thus also in the proverb, *αρχη ημισυ παντος, beginning (is) half of every thing,* the juxtaposition of *αρχη* and *ημισυ* signifies that they belong to each other, and denote in this case the same thing, rendering by that means the connecting verb unnecessary. Hence, *εστι* is said to be frequently understood; and this is especially the case after neuter adjectives, such as, *καλον, κακον, κρεισσον, ισον, εικος, δυνατον,* and the like.*

* Some Grammarians, overlooking the force of juxtaposition, and judging of the importance of the substantive verb from its frequent use in modern speech, have hence supposed it absolutely necessary to the existence of language, and that no proposition can be communicated without it. But, if those critics had been conversant with, and drawn their inferences from, the more ancient languages, they would not have advanced such a groundless assertion. In Hebrew, the substantive verb is comparatively of rare occurrence, and its place is supplied by the collocation of the terms to be connected, a principle in itself extremely simple, and suggested by the great law of the human mind. In those derived immediately from the Hebrew, it is used oftener, yet not so often as in modern tongues; and I know not whether it be a fact capable of proof, that the earlier Greek writers, whose situations enabled them to be conversant with the Egyptian or the Asiatic tongues, are less frequent in its use than the later Greeks. But be this as it may, it appears to be certain that the usual

II. The neuter verbs *πελομαι*, *γιγνομαι*, *ὑπαρχω*, *φυμι*, *τυγχανω*, and the passive *καλεομαι*, *οπτομαι*, with others, serve, like *ειμι*, with little difference in meaning, to connect a predicate with its subject.

Παυροι γαρ τοι παιδες οἱ ὅμοιοι πατρι πελονται, *Few sons are like (equal in merit) to their father—πελονται*, i. e. *εισι ὅμοιοι*, *are like*. *Εγενετο ανθρωπος απεσταλμενος παρα θεου*, *A man was sent from God*, i. e. *ην απεσταλμενος*. But this verb implies a *change* of state or condition, which *ειμι* does not, and should be rendered *become*. *Ειμι δε νυν, ὁ γεγονα, δουλη και ξενη*, *I am now, what I am BECOME, a slave and a stranger*. *Αυτικα γινετο ματηρ*, *Forthwith she became a mother*, Mosc. *Παντα δι' αυτου εγενετο*, *All things came into being—were made—by him*.

Θυγατηρ αλλοτριον κτημα ὑπαρχει τῷ πατρι, *A daughter is a possession in its nature alienable from the father—ὑπαρχει*, i. e. *εστι*, Epict. But this verb, as its etymology suggests, conveys the ad-

collocation of the substantive verb, either in the beginning or end of the clause, and not in the middle, arose from a desire of keeping together words that are related as subject and predicate.

ditional idea of being *under*, of being so *by nature*, *from the beginning*, or *from the first*. Φυσεως αγαθης ὑπαρξαι, *to be of a temper naturally good*. Συνετωτατος ὑπαρχων, *Being by nature most discerning*. Ουδε γαρ ἡμεῖς ὑμας ουδεν πωποτε ὑπηρξαμεν κακως ποιουντες. Xen. *For we were not at any time the first in doing you any injury*. Τα ὑπαρχοντα, *The things which are under, which support, a man—his goods or property*.

Φυω (Latin *fuo*) or φυμι, has a sense nearly allied to ὑπαρχω, *I am by nature, I am born*; Πεφυκοτι ανθρωπω, *to man constituted as he is by nature*. Μητρος οδε φονευσ εφυ, Eurip. means not only, *Who is the murderer of his mother*, but moreover, *Who is of a nature so cruel as to become her murderer*.

Learned men have asserted, that in some places καλεομαι conveys the same precise sense with ειμι, Vid. Callim. in Jov. 20. But it carries the additional idea of being *proclaimed* or *celebrated*. Τιοι θεου κληθησονται, *They shall be called, i. e. they shall be announced as such* before an assembled universe. Juno reminds Jupiter of her rank,

by telling him, Σὴ παρακοιτίς κεκλημαί, *I am called, i. e. celebrated or known to fame as thy consort.*

RULE XV.—All connecting verbs, *i. e.* neuter and passive verbs, have the same case after them as before them.

This rule necessarily follows from the connective use of the substantive or neuter verbs, and of those verbs in the passive form, which, as not implying an action, have no object after them. The term succeeding them is the predicate: and that must either qualify the preceding subject, or mean the same thing with it. In either case they must, agreeably to rules already given, be in the same case with it. If then the subject be in the nominative, the predicate must be in the nominative; but if, in consequence of a preceding government, the subject be in the accusative, and the connecting verb the infinitive, then the predicate is in the accusative also.

The Syntax of Verbs in general.

RULE XVI.—All verbs agree with their nominative case in number and person.

RULE XVII.—Two or more nouns singular require their corresponding verb to be put in the plural number; if they be of different persons, the verb assumes the person of the leading noun.

The first person takes the lead of the second, and the second of the third. All nouns, as capable of being represented by pronouns of the third person, are, on this account, said to be of the third person.

1. Two singular nouns connected by a conjunction, when expressing, not two distinct things, but different shades of the same idea, require the verb to be in the singular number. *Μαχη πολεμος τε δεδηε*, *the battle and war rages*, Hom. *Ωτρυνε μενος και θυμος αγηνωρ*, *His spirit and manly*

soul incited him. Τον δε κατ' ὅσσε ελαβε πορφυρεος θανατος και μοιρα κραταιη, Purple death and strong fate seized his eyes, Hom.

2. Two or more nouns singular have also the corresponding verb often in the singular, agreeing with that which is nearest to it, and to be repeated with the other noun or nouns. 'Εως αν παρελθη ὁ ουρανος και ἡ γη, Mat. v. 18. *until the heaven and the earth shall pass away, i. e. παρελθη ὁ ουρανος, και ἡ γη παρελθη.*

As the noun with which the verb agrees, may differ in number from that succeeding it, the verb, when this is the case, is to be changed, so as to be in the same number with the latter. 'Αλίσκεται χ'ὼ (και ὁ) δεινος ὅρκος, και περισκελεις φρενες, *The direful oath relents, and rigid resolutions, i. e. και ἀλίσκονται περισκελεις φρενες.*

RULE XVIII.—Verbs agree with nouns of multitude, either in termination or in signification.

Στρατος χωρει, *An army approaches.* 'Ρει πολυς
 ωδε λεως, *a numerous people flows here,* Æschyl.
 'Ως φασαν ἡ πληθους, *thus said the multitude,* Hom.
 Φυσει μεν γαρ οχλος εστι περιεργον τι χρημα· τοτε δε
 και πλειονας ειχον αιτιας της συνδρομης, *The popu-*
lace by nature is something inquisitive; but THEY
had then many reasons for assembling, Char.

When a writer wishes to fix the attention of his reader on the subject of his discourse *collectively taken*, he uses the verb in the singular; but in the plural, when he is desirous to hold forth to notice the *individuals* comprehended under the collective noun. Thus, Homer intending to represent the *suddenness* and *unanimity* with which the people suppressed their shouts at the command of the heralds, writes, σπουδῇ δ' ἔζετο λαος, *with haste stood still the people*; but in order to attract attention to them individually, as taking their seats, and abstaining from clamor, he uses the next verb in the plural, and also the qualifying participle, ερητυθεν (for ἐρητυθησαν) δε καθεδρας παυσαμενοι κλαγγης, *and they took their seats, ceasing from clamor*, Il. ii. 99.

1. Dual nouns allow their corresponding verbs,

and also their qualifying adjectives, to assume either the dual or plural termination.

Βορρηνς και ζεφυρος, τω τε Θρηκηθεν αητον, ελθοντε εξαπινης, Hom. The North and South winds, which blow from Thrace, coming with sudden force. Δυω κυνες αργοι εποντο, Hom. Two nimble dogs followed.

The dual is used, when the writer is desirous to render the number *two* emphatic, or to mark it in opposition to *one* or *more*. Thus Homer, intending to represent the dispute as confined to Agamemnon and Achilles, and not extending it to others in the army, sings, *Διαστητην ερισαντε Ατρειδης τε αναξ ανδρων, και διος Αχιλλευς, Atrides prince of Heroes, and mighty Achilles, having quarrelled, separated.*

2. Neuter nouns, though plural, require their corresponding verbs in the singular number.

Προς γαρ το γηρας ωσπερ εργαστηριον

‘Απαντα τ’ ανθρωπεια προσφοιτα κακα,

All human ills gather in old age, as vagrants in a work-house.

When, however, neuter nouns plural are names

of *animated* objects, and neuter only on account of their termination, the corresponding verb is then used in the plural number, agreeably to the general rule. *Επαναστησονται τεκνα επι γονεις, Children shall rise against their parents.*

3. A verb, whether active, neuter, or passive, may have for its subject or nominative case a clause or a sentence.

Το γαρ εσλευσσειν οικεια παθη, μηδενος αλλου παραπραξαντος, μεγαλας οδυνας υποτινει, To see calamities brought upon us, not by the misconduct of others, but by our own, occasions great anguish. Μεγα δε συμβαλλεται εις το μανθανειν σωφρονειν αυτους, οτι και τους πρεσβυτερους ορωσιν ανα πασαν ημεραν σωφρονως διαγοντας, It greatly contributes to their learning sobriety, that they see the elders leading every day a sober life. In this and similar examples, *οτι*, and the clause which it defines, *τους πρεσβυτερους ορωσιν*, &c. is the nominative to *υποβαλλεται*, *This thing, namely, they see the elders leading every day a sober life, contributes to their learning sobriety.*

4. When an infinitive verb is the subject or

nominative case to another verb, the noun connected with it becomes the accusative case.

Οὐκ ἐστὶ Ἀχιλλῆος ἐναντίον ἀνδρὰ μαχεσθαι, *That a mortal man should fight against Achilles is not possible.* Here μαχεσθαι is nominative to ἐστὶ; the noun connected with it becomes in consequence the accusative, ἀνδρὰ.

Εἰ μὲν δὴ νῦν τοῦτο φίλον μακαρῶσσι θεοῖσι

Νοστήσαι Ὀδυσῆα δ᾿αἰφρονα ὄνδε δομονδε.

In this instance the whole of the last line is the subject to ἐστὶ, implied in φίλον, and τοῦτο serves only to render the subject emphatic and prominent, *If indeed this thing, namely, the wise Ulysses returning to his own home, be agreeable to the blessed gods.*

5. Verbs *Impersonal*, i. e. verbs used only in the third person singular, have for their subject or nominative case the clause connected with them.

Ὡς ὧδε ἔχοντων τῶνδε ἐπιστάσθαι σε χρὴ, *To know thus concerning these things behoves you, i. e. It behoves you thus to know concerning these things.* Ἀλλὰ ἢ καλῶς ζῆν, ἢ καλῶς τεθνηκεναι τὸν

ευγενη χρη, *To live honorably, or die honorably, becomes a man nobly born, i. e. It becomes a man nobly born to live honorably or to die honorably.* Και ελεγε μεν ως το πολυ, τοις δε βουλομενοις εξην ακουειν, *And he (Socrates) spoke the greater part (of the time); and to hear was lawful to such as wished.*

The clause, which is thus the subject of an impersonal verb, is sometimes understood or expressed in the sentence preceding. Socrates advised his associates to do some things, and not to do others; and his apologist adds, Και τοις μεν πειθομενοις αυτω συνεφερε, τοις δε μη πειθομενοις μετεμελε. In this paragraph, the subjects to συνεφερε and μετεμελε are understood, and are pointed out by the participle πειθομενοις dependent upon them. Thus, το πειθειν συνεφερε, το δε μη πειθειν μετεμελε, *To obey proved useful to those who did obey him; and not to obey was a matter of regret to such as did not obey him; or, as we should render it in English; It proved useful to those who obeyed, but was a matter of regret to such as did not obey.*

6. Pronouns of the first and second persons, though combined with their verbs, are moreover expressed, when it is necessary to render the subject *emphatic*, to mark it in opposition to other persons, or to define it by means of a question. *

Εγω δε λεγω υμιν, But I say unto you—I, in opposition to the ancients, τοις αρχαιοις, who taught different things, Mat. v. Καγω μεν ηδον αθλους Ἡρακλεους, I too have sung the exploits of Hercules,—I, as well as other poets, have attempted

* Every finite or personal verb has a personal pronoun combined with it, which expresses the subject or nominative case to it. In the third person, if a nominative be not inserted, the personal termination is a substitute for it, and points to it as already mentioned, or as to be inferred from the context. Thus, λεγ-ω, an abbreviation of λεγ-εγω, the primitive verb being λεγ, shews that ω is annexed to express the agent to which the action refers. In the same manner, εις (συ inverted) annexed, points to the second person as the subject or agent of the verb—λεγ-εις, *sayest thou*. Τον ἥλιον αὐτου ανατελλει, *Causes his sun to rise*. Here ει, which is the same in sound and sense with our English *he*, denotes that the agent to τελλ the radical verb, is some noun already mentioned, or known from the context, and is accordingly a substitute for θεος in the preceding clause. Και καλεσ-ουσι το ονομα αυτου, *They shall call his name*. In this instance, ουσι, *they*, is a substitute for *men*—*men shall call his name*.

heroic subjects. Φυλαττε ὅπως μη και συ ελαττους
 τας βους ποιησης, *Take care that you do not make*
the flocks less—you, and not we.

RULE XIX.—A verb transitive requires the noun expressing its object to be put in the accusative case.

1. A clause or a sentence often expresses the object of a verb transitive.

Λεγουσιν αι γυναικες, Ανακρεων, γερων ει, *The women, Anacreon, say thou art old.* What do the women say? They say thou art old; γερων ει, therefore, is the object of λεγουσι. Επιθυμουμεν ακουσαι τι ποτε εστι ο μυθος, *We wish to know what the fable is.*

Βραχει δε μυθῳ παντα συλληβδην μαθε,

Πασαι τεχναι βροτοις εκ προμηθεως. *Æschyl.*

In one short word briefly learn the whole, all the arts of mortal men are from divine wisdom.—
In this example the second line is descriptive of

the same thing with *παντα* in the first, and both may be said to be the accusative after *μαθε*, *learn*.

2. When the clause expresses the object of a verb, the conjunctions *ως* and *οτι* are generally prefixed, in order to define and render it a more prominent object of attention.

Πολλακις εθαυμασα τισι ποτε λογοις Αθηναιους επεισαν οι γραψαμενοι Σωκρατην, ως αξιος ειη θανατου τη πολει, I often wondered by what arguments the accusers of Socrates persuaded the Athenians, THAT he was deserving of death from the state. In this instance ως with the member defined, as well as Αθηναιους, is the accusative after επεισαν—By what arguments they induced the Athenians to believe THAT thing, namely, Socrates was deserving of death. Ως δε ημαρτες ουτ' εμοι λεγειν καθ' ηδονην, σοι τ' αλγος, To say THAT, namely, thou hast erred, is to me not pleasant, but to thee grief.

Ουκ οισθα οτι, ο μεν ηδιστα εσθιων, ηκιστα οψου δειται, Do not you know THAT, namely, he who eats with most pleasure feels the least want of dain-

ties. Μη νομισητε ὅτι ηλθον καταλυσαι τον νομον, Do not think THAT, namely, I came to destroy the law.

3. If the definitives ὡς, ὅτι, be omitted, the verb in the objective clause becomes the infinitive, and the noun in the nominative is changed to the accusative.

Thus the preceding example, if ὅτι were left out, would be, Ουκ οισθα τον μεν ἡδιστα εσθιοντα ἡκιστα οψου δεισθαι.

Φησι γαρ Ἡρακλεα, επει εκ παιδων εις ἡβην ὥρματο εξελθοντα εις ἡσυχιαν καθησθαι, απορουντα ποτεραν των ὁδων τραπηται, *For he says that Hercules, after he had passed from the class of children to manhood, having gone out into solitude, sat deliberating which of the ways to proceed,* Xen. If ὅτι were inserted, the passage would run thus, Φησι γαρ ὅτι Ἡρακλεης—εξελθων—εκαθητο απορων.

N. B. In rendering such passages into English, the definitive *that* is always to be inserted, the accusative noun to be taken like the nominative, and the infinitive verb rendered as though it were the indicative.

4. Some verbs have after them double objects, *i. e.* two accusative nouns.

Διδασκουσι δε τους παιδας και σωφροσυνην, *They teach the young men also modesty, Xen.* Ουδενα γ' ουν της συνουσιας αργυριον πραττη, *You charge no one money for your instruction, Xen.* Τοσαυτα σε προτρεπω, *Such things I supplicate thee, Soph.* Θεους μεν αιτω τωνδ' απαλλαγην πονων, *I beseech the gods a deliverance from these toils.* Τα σεμνα επη κολαζε εκεινους, *Chastise them with such specious words, Soph.* Τι με ταυτα και ουκ εθελοντα κελευεις, *Hom.* *Why do you enjoin on me these things against my will?*

5. The poets use verbs neuter in a transitive sense.

Ηιξεν χερα, *he rushed his arm, i. e. laid violent hands.* Αταν ουρανιαν φλεγων, *Blazing the heavenly calamity, i. e. blowing into flames this affliction from heaven, Soph.* Συριζων φονον, *Hissing slaughter, i. e. menacing slaughter with a serpent-like hiss.* Κλαζουσι κωδωνες φοβον, *Their bells ring terror, i. e. excite terror by their ring.*

6. Many verbs, especially neuter verbs, are

accompanied with their corresponding nouns in the accusative.

Πολεμον πολεμιζειν, *To war war, i. e. wage war, Hom.* Ορυξαντες ορυγματα, *Having dug ditches, Longus.* Νοσον νοσειν, *to disease disease, i. e. labour under disease, Æschyl.* Μη θησαυριζετε δε υμιν θησαυρους επι της γης, *Do not treasure for yourselves treasures on earth, Mat. vi. 19.*

Sometimes a noun, not of the same kind with the verb, but one similar to it, is annexed. Εκοιμηθησαν βαθυν υπνον, *They slept a deep sleep, Longus.* Αποθνησκω θανατον μακρον, *I die a long death, Char.* Μακρον δε μηκος εκτελευτησας χρονου, *Having spent a long length of time, Æschyl.*

7. The noun expressing the object of a transitive verb is sometimes understood, when the context, or some other circumstance, makes it evident what that noun must be.

Αναβαντες ελαυνομεν· αι δε μαλ' ωκα επλεον, *Od. iii. 157. We embarking steered, and they very swiftly sailed.* The context obviously suggests νεας, *ships*, to be understood after ελαυνομεν.

Φευγων φονου, i. e. γραφην φονου, *Having escaped the charge of murder.* Παραγινεται προς την πηγην, ἧς ἐπινον αἱ αιγες και τα προβατα, *She came to the fountain, of which the goats and the sheep, after feeding, drank, i. e. ἀφ' ἧς πηγης ἐπινον ὕδωρ, or ποτον, of which they drank water, Longus.* Δειπνου πασσαμενος, *having taken of the provision, i. e. μέρος δειπνου, a part of the provision.*

Εχω, though a transitive verb, is used in an intransitive sense, having the reciprocal or reflex pronoun understood in the accusative. Δηλοι δε το εργον ὡς ἀφροντιστως εχει, *The deed shows how devoid of reason he is, Soph. i. e. εχει ἑαυτον, he has himself.* So καλως εχω, *I am well,* means καλως εχω ἑμαυτον, *I have myself well.* Κακως εχεις, *thou art ill,* κακως εχεις σεαυτον, *thou hast thyself ill.*

RULE XX.—Many transitive verbs, together with a noun in the accusative, to express the effect, require also a noun in

the dative, to denote the object in which the action terminates.

ΤΙΕΙ ΕΜΩ ΔΟΜΕΝΑΙ ΚΛΥΤΑ ΤΕΥΧΕΑ, *to give illustrious arms to my son.* ΛΥΚΑΟΝΙ ΕΙΣΑΤΟ ΦΩΝΗΝ, *he assimilated his voice to Lycaon.* ΕΑΝ ΑΦΗΤΕ ΤΟΙΣ ΑΝΘΡΩΠΟΙΣ ΤΑ ΠΑΡΑΠΤΩΜΑΤΑ ΑΥΤΩΝ, *If ye forgive to men their offences.* ΤΙΝΟΙΜΙ ΑΥΤΩ ΧΑΡΙΝ, *I would bestow on him a favor.* ΑΛΛ' ΟΥ ΖΕΥΣ ΑΝΔΡΕΣΣΙ ΝΟΗΜΑΤΑ ΠΑΝΤΑ ΤΕΛΕΥΤΑ, *But Jupiter does not perform for men all their intentions.* ΟΥΔΕ ΤΙ ΟΙ ΧΡΑΣΜΗΣΕΙ ΛΥΓΡΟΝ ΟΛΕΘΡΟΝ, *Nothing shall ward off to him (from him) a mournful death,* Il. xx. 296.

RULE XXI.—Nouns expressing the medium or the instrument by which an action is performed, are used in the ablative case.

ΧΕΡΣΙ ΠΑΡΕΥΘΥΝΟΝΤΕΣ, *Directing with our hands.* ΛΟΓΟΙΣ ΙΑΠΤΩΝ, *Tearing me with words.* ΚΟΥΦΟΙΣ ΠΝΕΥΜΑΣΙ ΒΟΣΚΟΥ, *Feed thyself with the light air.*

Οὐ γὰρ ἀργυρίῳ καὶ χρυσῷ μακαρίον τὸ θεῖον· οὐδὲ βρονταῖς καὶ κεραυνοῖς ἰσχυρόν, ἀλλὰ ἐπιστήμη καὶ φρονήσει, *For the Divinity is not rendered blessed by silver and gold, nor strong by the roar and bolts of thunder, but by knowledge and intelligence,* Plutarch.

RULE XXII.—Many active, though not properly transitive, verbs, require a noun after them in the dative, to denote the person or thing, to which the specified action relates, and in which it terminates.

Verbs governing a dative may be comprehended under the three following classes.

1. Those which signify to pray, to worship, to pour libation, to serve, believe, obey, εὐχομαι, προσκυνεω, οἰνοχοεω, λατρεω, πιστευω, πειθομαι, δουλευω.

2. Those which signify to contend, command, instruct, admonish, reprove, lead, have power over —ερίζω, μαχομαι, στασιαζω, κελευω, σημαινω, ὑποτιθεμαι, παραινεω, επιτιμαω, ἡγεομαι, κρατεω.

3. Those which signify to converse, to suit, to be lawful, to be proper, to please, to concern, to suffice, to follow, to use, to yield, to help, to be angry—*διαλεγομαι, ὁμιλεω, πρεπω, εξεστι, αρεσκω, ἀνδανω, αρκεω, μελει, ακοιλουθεω, ἐπομαι, εικω, βοηθεω, αρηγω, μηνιω.*

The noun which should be in the dative is sometimes used in the accusative.

Ανθρωπους πειθω η τον θεον, Do I obey men or God,—for ανθρωποις πειθω. Γαλα υμας εποτισα, I fed you with milk; γαλα for γαλακτι. Αρεσκει σε, for αρεσκει σοι, it pleases thee. Προσποριζομενα εχρωντο, Arist. for προσποριζομενοις εχρωντο, they used the revenues. Κακα πλειστα ειργασμαι τον υμετερον οικον, for τω υμετερω οικω, I have done the greatest evils to your family, Thucyd.

RULE XXIII.—Verbs expressing certain actions, require a noun in the genitive, to mark the cause or origin of those actions.

To this class of verbs belong,

1. Those signifying to hear,* to feel, to smell, to touch, to remember, to forget, to know.

Κλυθι μευ, *Hear from me—hear, me being the cause.* Αισθανεται γης, *He perceived from the ground—the ground being the cause of his perception.* Παντ' ωσδεν θερεος, *All things smelt from the summer—summer being the source of their*

* Verbs of sight, instead of governing a genitive, like other verbs of sense, require after them a noun in the accusative. Θεον οψονται, *They shall see God.*

This difference of construction is owing to the peculiar manner in which the Greeks accounted for the phenomena of vision. In the other senses they rightly supposed the feeling to proceed from the objects impressed, which therefore are put in the genitive; but the eye they considered not as thus *passive*, but as deriving its images from its own operation upon the presented objects, and not from the impression of those objects upon itself. The objective noun, therefore, as being thus an effect, is put in the accusative.

Even verbs expressive of the other senses, have very frequently after them a noun in the accusative. Ηκουσα φωνην λαλουσαν προς με, *I heard a voice speaking to me.* Σπλαγχνα επασαντο, *They tasted the entrails.* In Od. i. 124, the same poet hath δειπνου πασσαμενος, *tasted of the provision.* Also the verbs λανθανω, κευθω, αισθανομαι, μναομαι, and many others, have an accusative as well as a genitive noun after them.

Observe that the verb λιλαιομαι, *I long for*, governs a genitive, but ποθew, *I desire*, has always an accusative after it. Λιλαιομενος οδοιο, *Eager from the journey, i. e. bent upon it, Hom.* Τοιαν κεφαλην ποθew, *I want such a head, I languish for such a master.*

smell. Μη μου άπτου, Touch not from me—derive not from me the feeling of touch. Ουτε τροφης εμεμνημην, I had no remembrance from (of) food. Της σωφροσύνης επιλαθесθαι, To become forgetful from (of) sobriety. Γνω χωομενοιο, Had knowledge from him swelling with anger—perceived he was angry. Αηθεσσον αυτων, From them they had no custom—they were unaccustomed to them.

2. Verbs signifying care, neglect, love, desire, admiration, envy, anger.

Κηδετο Δαναων, She felt concern from the Greeks—the Greeks being the source of her concern. Εμων εμπαζσο μυθων, Derive thought from my words—think upon my words. Ηρασθη της εαυτου γυναικος, He derived from his wife the affection of love—he was enamoured of his wife. Αμελεις των φιλων, You feel no concern from (for) your friends. Αυτος εκαιετο της Καλλιρροης, He was himself inflamed from Callirrhoe. Θαυμαζω σου, I felt admiration from thee—I admire, thou being the source of it. Επληγη του λογου, She felt a blow from the declaration, i. e. She was struck with it.

ΕΦΘΟΥΗΤΕ ΤΗΣ ΓΕΙΤΝΙΑΣΕΩΣ, *He envied him from the neighbourhood—he envied, the neighbourhood being the origin of his envy.* ΤΟΝ Δ' ΕΛΙΠΕ ΑΥΤΟΥ ΧΩΡΟΜΕΝΟΝ ΕΥΖΩΝΟΙΟ ΓΥΝΑΙΚΟΣ, *She left him there enraged from the well-girt woman—the well-girt woman being the cause of his rage.*

3. Verbs of filling, abounding, satiating, emptying, depriving, wanting, partaking.

ΜΕΝΕΟΣ ΦΡΕΝΕΣ ΠΙΜΠΛΑΝΤΟ, *His soul was filled from rage—rage being the cause of its fulness.* ΕΥΕΦΟΡΟΥΝΤΟ ΤΗΣ ΗΔΟΥΗΣ, *They satiated themselves from pleasure—pleasure being the cause of their satiety.* ΜΥΡΩΝ ΠΥΞΕΙΣ ΤΕ ΚΑΙ ΨΕΚΑΖΕΙΣ, *You breathe and drop from perfumes—perfumes being the cause of your so breathing and dropping.* ΧΡΥΣΟΥ ΝΗΗΣΑΣΘΩ ΝΗΑ, *Let him ship his ship from gold, i. e. load it with gold.* ΑΠΟΣΤΙΛΒΟΝΤΕΣ ΑΛΕΙΦΑΤΟΣ, *Shining from (with) ointment.* ΕΠΕΣΤΕΨΑΝΤΟ ΠΟΤΟΙΟ, *They crowned from (with) wine.*

ΟΨΟΥ ΔΕΙΤΑΙ, *He feels want from meat—meat being the source or object of his want.* ΟΛΙΓΟΥ ΔΕΙΝ, *To be in want from a little, i. e. to be within a little.* ΤΟΥ ΠΑΝΤΟΣ ΔΕΩ, *I want from all, i. e. am altogether distant, omnino absum.* ΣΤΕΡΗΣΕΤΑΙ ΤΗΣ

πολεως, *He shall be stripped from (of) the state.*
 Αποσφαλεις φρενων, *Deprived from (of) his mind.*
 Ον οφθαλμου αλαωσεν, *Whom he blinded from the*
eye, i. e. deprived of sight.

Εκοινωνουν γαλακτος και οινου, *They partook*
from (of) milk and wine. Χαριζομενη παρεοντων,
Giving from the things present, i. e. Giving him
a portion to eat of the provisions that were ready.
 'Ομοιης εμμορε τιμης, *He shared from equal honor,*
i. e. had equal honor allotted him. Κνισσης αντια-
 σας, *Having shared of the savour.*

4. Nouns connected with neuter verbs, expressing the materials out of which the subject to them is made, the parents or country from which it springs, the owner to which it belongs, or the description of men under which it classes.

Θαλαμοι ξεστοιο λιθοιο, *chambers from polished*
stone, i. e. polished stone being the materials or
source of them. Του δ' Ατρευσ εφυ, *From him*
Atreus was born. Ποθεν εις ανδρων, *Whence*
from men art thou? i. e. To what people dost thou
belong? "Whom they call giants, because they
were sprung from the earth and heavenly blood,"
 Γης εγενοντο και αιματος ουρανιοιο, *Orpheus.*

Σου ἡ βασιλεια, *From thee is the kingdom, i. e. to thee it belongs.* Ὑμων αὐτων γενεσθε, *Be from yourselves, i. e. be equal or like to what you once were—Act in character with yourselves.* Φρανιμου μεν εστιν αντιτασσειν ταις ἡδοναις· αφρονος δε δουλευειν, Epict. *It is from a wise man, (i. e. it is the part of a wise man) to oppose pleasures; it is from a senseless man to yield to them.* Θεμις ανθρωπων πελει, *It is lawful from men—from men having so acted, it is deemed lawful.**

5. Verbs signifying to aim at, to reach, to lay hold of, to hang from, to approach, recede, abstain.

Οἷσ τευσον Μενελαου, *Level from Menelaus, i. e. from having Menelaus in your eye, direct your arrow at him.* Επαινου τευξεται, *She shall possess herself from praise, i. e. obtain praise.* Λαβε γουων, *Hold him from the knees, i. e. by means of his knees.* Και θεων ικνουμαι, *And I supplicate thee from the Gods—I supplicate thee in the name*

* This construction is founded upon the supposition, that custom is the foundation of *right*, and that whatever actions among men proceed from custom as their cause, are deemed lawful.

of, or with authority from, the Gods. Αναρτησας
 ἑαυτον της ακροασεως, He suspended himself from
 his hearing, i. e. he hung in attention on his lips.
 Char.

Πελασαι νεων, To approach from the ships, i. e.
 from having the ships in view, to direct their
 step towards them, Soph. Πλησιοι αλληλων, Near
 from (to) one another. Αηγε εριδος, Abstain
 from contention. Αλυσκαζω πολεμοιο, I skulk
 from the war. Αμυνομενοι Καλυδωνος εραννης, Re-
 pelling from the pleasant Calydon—repelling the
 enemy, and thus defending Calydon, Hom. Μη-
 λων πειρησονται, To fall from the sheep—from
 having the sheep in view, to fall upon them, Il.
 xii. 301.

6. Verbs which signify to begin, to govern, to
 excel.

Καταρχεσθαι του λογου, To begin from the dis-
 course, i. e. begin the discourse. Αυτου κρατων,
 Having power from himself, i. e. having self
 command. Σπαρτης ανασσει, He has a kingly
 power from Sparta—Sparta is the origin of his
 kingly power, i. e. he rules over Sparta. 'Ος

αριστευεσκε μαχεσθαι Τρωων, *Who was chief from (of) the Trojans in battle.*

7. Verbs which signify to forgive, to spare, to punish or revenge, to appreciate, to buy.

Συγγινωσκω σοι της απατης, *I have a fellow-feeling from thy error, i. e. I forgive thy error.**

Ὅς φειδεται της βακτηριας μισει τον υιον αυτου, *He who abstains from (spares) the rod, hates his son.* Τισαοθαι μνηστηρας υπερβασιης αλεγεινης, *to avenge the suitors from (for) their audacious transgression.* Hom.

Ουκ αν πριαιμην ουδενος λογου βροτον, *I would not hold that mortal in any estimation,* Soph.

————— Των πονων

Πωλουσιν ημιν παντα ταγαθα θεοι,
*From toils the gods sell to us all good things—
toils being the cause of the gods selling us all
good things.*

In purchasing or exchanging goods, the thing received is the cause of giving away the thing

* This construction, you will observe, is founded upon the natural and just sentiment, that the mistakes, of which we are conscious in ourselves, are the cause of our feeling clemency and forgiveness towards others.

exchanged, and consequently must be in the genitive, *Αμείβε χρυσεία χαλκεών*, *From brazen he exchanged golden arms—from having received brazen arms, he gave away golden ones.*

RULE XXIV.—Poetical writers use a noun in the accusative instead of the genitive.

Εμε αφαιρείται Χρυσήϊδα—*εμε* for *εμου*, *He takes away Chryseis from me.* *Την ζωην αφελεσθαι τον ανθρωπον* for *του ανθρωπου*, *to take away life from man.* *Ταυτα με αναμνησας*, *Having reminded me of these things*—*ταυτα* for *ταυτων*, *Od. iii. 211.* And this construction is used by Homer in the same book, *Με εμνησας οιζυος*, *Thou hast reminded me of my calamity.* *Σκηπτρα συληθησεται* for *σκηπτρων*, *He shall be deprived of his sceptres.* In this and such other instances, the preposition *κατα* is understood.

RULE XXV.—Verbs, having two nouns after them, require one of them to be

in the accusative, the other in the genitive.

ΤΟΥΤΟ ὑμῶν δεομαι, *I desire this of you.* Ὑμεις δε μου ακουσεσθε πασαν την αληθειαν, *You shall hear from me the whole truth.* Αλλαττειν χρυσου αργυρον, *To exchange silver for gold.* Ευδαιμονιζω σε της τυχης, *I felicitate you from (on) your good fortune.* Οὕτως εχω της γνωμης, i. e. εμαυτον, *Thus I conduct myself from my sentiment—my sentiment being such, I in consequence thus conduct myself.* Εμε ασεβειας εγραψατο, *He accused me from (of) impiety.* In the following εμε is understood—των τοιουτων και ακουσιων ἀμαρτηματων ου δευρο νομος εισαγειν εστιν, *to introduce me here from (on account of) such involuntary errors, is not law, Plato.* Ἡμας is also implied in the succeeding words of Homer, Ευχολης επιμεμφεται, *He blames us from (on account of) the vow.*

RULE XXVI.—Nouns, whether connected with verbs or with adjectives, ex-

pressive of measure, extent, dimension, are put in the genitive.

Ποιησεις κιβωτον δυο πηχεων και ημισους το μηκος, Thou shalt make an ark in length (κατα μηκος) from two cubits and a half. Σιρρους ορυττουσι το ευρος, οργυιας το βαθος, τεσσαρων, They dig a ditch in breadth (κατα το ευρος) from one arm's length; in depth (κατα βαθος) from four.

RULE XXVII.—Nouns, signifying the time or place in which a person or thing exists, are put in the dative.

Τη γη, in the earth; Μαραθωνι, at Marathon; Αθηνησι, for Αθηναις, at Athens; αυτη τη ημερα, in the same day.

But time and place, mentioned as the *cause* or *source*, whence a person or thing proceeds, and to which it belongs, are put in the genitive. *Ηρος ροδα, from (in) the spring, roses; θερους, μηκωνες, from (in) the summer, poppies. Αργεος εην, he was from (at) Argos; οικoi, for οικου, from (at) home.*

Syntax of Participles.

A PARTICIPLE is a verb assuming the form or termination of an adjective, and so called as partaking of the nature of both.

RULE XXVIII.—A participle, with the article prefixed, becomes a noun expressing an agent.*

Thus Sophocles writes, *Προς τον εχοντα ο φθονος ερπει*, *envy creeps to him possessing*, i. e. *to the possessor, or the rich*. Thus also, *ο δουλευων*, *he slaving*, means the same with *ο δουλος*, *the slave*. *Οι γραψαμενοι τον Σωκρατην*, *they accusing Socrates—they who accused—the accusers*. “He gave

* There is this difference, however, to be observed between the participle and the corresponding noun. The former expresses the person described *in action, in energy*; the latter does not. Thus, a poet may not be composing poetry, being asleep, or absent, or dead, and yet be called *ποιητης*—but *ο ποιων* necessarily means him, who, at the time spoken of, is composing poetry. Homer, therefore, may still be called *ο ποιητης*, but not *ο ποιων*. A man in the rank or condition of a slave is *ο δουλος*—but *ο δουλευων* is one, at the time referred to, fulfilling the office of a slave.

the privilege of being called the sons of God *to them believing—to the believers* in his name,”

ΤΟΙΣ ΠΙΣΤΕΥΟΥΣΙΝ ΕΙΣ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ, John i. 12.

When in our tongue the participle cannot be expressed by a corresponding noun, the personal pronoun must be inserted with the English participle, whatever case it may be, to agree with it, and as it were to support it: *Φωνη βοωντος, the voice of HIM crying, or the voice of ONE crying, προς τον εχοντα, to HIM possessing.*

RULE XXIX. — Participles have the same case after them as the verbs from which they are derived.

1. The meaning of a verb in any mood and tense may be expressed with more force, though less conciseness, by substituting in the room its participle with a connecting verb in the same mood and tense.

Thus, *Απεσταλται ανθρωπος παρα Θεου, a man was sent from God*, is more emphatically expressed by *Εγενετο ανθρωπος απεσταλμενος παρα Θεου, verbatim, a man became sent from God.*

While the first of these forms conveys only one proposition, the latter, when taken in its full extent, conveys two—*A man, sent from God, became, i. e. was born and lived.*

Λεγει, γραφει, βλεπει, *he speaks, he writes, he sees*, may be taken in so vague a sense, as to convey little more than that a man has the use of his tongue, his pen, or his eyes. But the expressions εστι λεγων, εστι γραφων, εστι βλεπων, *he is speaking, he is writing, he is seeing*, signify, that the agent is in the *actual exercise* of these faculties, because the participle denotes a power or habit *in action*.

2. An active participle, joined with a connecting verb, forms the *active voice*; but a passive joined with it, the *passive voice*.

3. The participle of a preceding verb is often prefixed to that which succeeds it, as adding strength and elegance to the language.

Αλλα συ προσελθε, και προσελθων ανελου, και ανελομενοςδος, *But do you go to it, and having gone take it up, and having taken it give it*, Longus, p. 91. Νοσειτε παντες, και νοσουντες, ως εγω, ουκ εστιν υμων οστις εξ ισου νοσει, *Ye are all distressed,*

and though distressed, none of you is equally distressed with myself, Soph. Œd. Tyr. 60. *Εγω δε κεν αυτος ελωμαι, η τεον, η Αιαντος, ιων γερας, η Οδυσσης αξω ελων, I myself coming, will take away thy reward, or (that) of Ajax, or Ulysses; having taken will lead it away, Il. i. 138.*

4. Sometimes a participle, not of the same verb, but one of the same import, is used, *Αν γαρ θανης συ, και τελευτησας αφης, For if you die, and having closed your life, dismiss me, Soph. A. M. 496.*



RULE XXX.—Participles are used in Greek instead of the infinitive.

Ψευδομενος εφαινετο, falsifying he appeared, i. e. having falsified he appeared in consequence so to do, instead of ψευδεσθαι εφαινετο, he appeared to falsify. Μωραινοντας επεδεικνυεν, he proved them being mad, for μωραινειν επεδεικνυεν, he proved them to be mad. Εγνωκα ηπατημενη, being deceived I perceive, for εγνωκα ηπατησθαι, I perceive myself to be deceived. Φοιβας γαρ αει πολιεσσι φιληδει κτιζομεναις, for Phœbus always delights in cities

building, for φιληδαι κτιζεσθαι, *delights to build*, Callim. in Apol. 56.

RULE XXXI.—Participles, connected with some verbs, require to be rendered in English, by the mood and tense of the verbs annexed, while the verbs themselves are to be taken adverbially.

Ελαθεν εις μεσους εμπεσων τους πολεμious, i. e. ελαθεν εαυτον, *verbatim, having fallen into the midst of the enemies, he did not discover himself, i. e. he did not perceive himself fallen into the midst of the enemies—he IMPROVIDENTLY fell into the midst of the enemies.* Ελαθον τινες ξενισαντες αγγελους, Heb. xii. 2. *Some entertaining angels (αγγελους θεου, messengers of rank, ambassadors) were ignorant—Some have inadvertently—without being aware of it—entertained angels.*

Αξιεπαινος οστις αν φθαινη τον φιλον ευεργετων, *He is praise-worthy, who anticipates doing good to a friend—who is first in doing him kindness.* Ουκ εφθη ελθων και την φιλοτιμiam ανεδειξατο, *having*

come he was not before and shewed his ambition—he no sooner came than he shewed his ambition.

In the following examples, the participle has a real and pertinent signification, though apparently redundant. Πανυ πλουσιοι τυγχανουσι οντες, *they being very rich are—οντες, really; they are rich in reality, and not so in appearance.* Φανερος ην και δημοτικος και φιλανθρωπος ων, *he being sympathetic and humane was manifest—being REALLY humane, he in consequence so manifested himself.* Xen.

Αγαπησας αυτον εχω, *having loved, I have him—having loved him, I still hold him in endearment.* Πραγος ασκοπον εχει περνας, *he has an unaccountable deed having done it, i. e. he is implicated in a deed, which in an unaccountable manner he has perpetrated.* Προσβλεπειν δ' εξεστι σοι τα τουδε πραγη, κ' αυτος ως εχων κυρει, Soph. A. M. 346. *You may see the deeds of this man, and how he is having himself—and how he conducts himself.*

RULE XXXII.—A participle is joined with a noun singular or plural, in the

genitive, to express the cause or origin of a circumstance connected with them in the preceding or subsequent clause.

Θεαγης εστι και σωζεται θεων θελοντων, *Theages exists and is preserved, FROM the gods willing—Theages is preserved, the gods willing being 'the cause of his preservation.* Γενοιτο μεν τ' αν παν θεου τεχνωμενου, *Every thing may come to pass FROM a god contriving—a god contriving being the cause, every event, however extraordinary, would follow as an effect.*

Κρατερον ρα ε πενθος οφθαλμους εκαλυψε κασιγνη-
τοιο πεποντος, Il. xi. 250. *Oppressive sorrow cover-
ed his eyes, FROM his brother having fallen—his
brother having fallen being the cause of his sor-
row.* Θεου διδοντος μηδεν ισχυει φθονος, και μη διδον-
τος μηδεν ισχυει πονος, *FROM God granting, envy
can nought avail; and from him not granting,
labour can nought avail.*

Voices, Moods, Tenses.

I. IT might be made to appear, that the names of things, combined with the personal pronouns, are

converted by association into verbs ; that the personal pronouns, annexed in the nominative, form the *active voice*, but in the oblique case, the *passive* ; and that in the passive, as well as in the active, voice, the idea of *action* is implied. From this principle we may account for the following peculiarities.

1. Some verbs, such as *ερχομαι, έπομαι, χραιομαι*, though in a passive form, convey an *active* signification.

2. All authors frequently use the passive for the active voice, *δορπον είλοντο, they took food ; παντα κατεστραπται, he overthrew all things.*

3. A passive verb is used in a *reciprocal* or *reflex* sense : for the passive verb conveying in reality an active signification, marks the person, which is the object of the action, by means of the pronoun combined with it. Thus, *διδασκομαι, I teach me, or I teach myself ; ομαι* being the pronoun *εμε, or εμοι*, combined with the radical verb.

4. Verbs which are, in the strictest signification, passive, have after them on some occasions an accusative noun : for the subject of a passive verb,

especially if an animated being, is, properly speaking, *a recipient*, and as such is *active*, as far as it exerts the power of *receiving* and *retaining* the quality impressed. From a regard to the action, which the combined subject thus exerts, a verb passive has often an accusative noun after it. Thus, *οικονομiam πεπιστευμαι*, *I have the gospel dispensation entrusted to me.* *Εξ αδαμαντος ηε σιδαιρου κεχαλκευται μελαιναν ψυχαν*, *He has his dark soul wrought of adamant or iron.* *Λελουμενος χειρας*, *Having my hands washed.*

II. As verbs in the passive form have an active sense, so, on the contrary, some verbs of an active termination convey a passive meaning. Thus, *καλως ακουω*, means not, *I hear well*, but *I am heard well—I am well spoken of.* *Τυρος εαλωκει*, *Tyre had been taken.* *Πασχω*, *I am affected*, i. e. *I suffer.*

III. Adjectives have no peculiarity of form, by which the difference of voice is expressed; and the nature of the subject, which they qualify, alone determines the sense in which they are to be taken. Thus, *αλυπος*, when applied to a person, means one *unaffected with grief*; but when an-

nexed to *wine*, as in Athenæus, it must evidently signify what *takes away grief*. Πολυκλαυτος, qualifying a man or woman, would mean *much lamenting*, but πολυκλαυτω επι τυμβω, as used in the epitaph of Midas, by Cleobulus, must denote the *much-lamented tomb*. Ου τοι θεατος means one *not to be seen—not to be viewed*; but αθεατος της αληθειας, expresses a person that *cannot see the truth*. Again, αφοβος denotes a person *destitute of fear*; but applied by Sophocles to the flocks, εν αφοβοις θηρσι, conveys the idea of *harmlessness, not exciting terror*, and is opposed to εμφοβος, one who either feels, or causes, fear.

It must, however, be allowed that verbal adjectives ending in κος, have an active sense, and denote *capacity*; while those in ατος or ητος, are of a passive signification. Thus, ορατικον means *what hath power to see*, τον δυναμενον οραν as Aristotle expresses himself; ορατον, *what may be seen*, το δυναμενον ορασθαι.

The verbal adjectives, called *gerunds*, are used sometimes in an active, sometimes in a passive sense. Την γην θεραπευτεον, *it is for thee to cultivate the ground*; τεχνας μαθητεον (εστι υμιν), *it is*

for you to learn the arts. Πειρα ζητητέα, an expedient should be sought, Soph. Εἰ δὲ δυστυχῇ, τιμητέος, if he be unfortunate, he is to be respected.

IV. The middle, like a passive, verb, is frequently used in a sense purely active, and has after it an accusative noun—ποιησομαι τον λογον, I will form the discourse. The two following lines of Homer contain no less than three examples of this kind.

Εἵματα ἔσσαμενος, περι δὲ ξίφος ὄξυ θετ' ὤμων

Ποσσι δ' ὑπαι λιπαροῖσι ἐδησατο καλά πεδιλα,

Having put on his clothes, he placed (θετο) his sharp sword around his shoulders, and tied beneath his active feet his fair sandals. This usage indeed abounds in all writers of prose as well as poetry.

1. When an accusative noun is not annexed, the personal pronoun, combined with the verb in the oblique case, is the object of the verb. Hence it is that the middle verb expresses a *reciprocal* or *reflex* sense. Thus, μισθωσαι, to hire, μισθωσασθαι, to hire one's self; κοψαι, to beat, κοψασθαι, to beat one's self through grief; δανεισαι, *mutuum dare*, to give in exchange, to lend; δανεισασθαι, to receive in exchange, to borrow.

ἰσθωσθαι
ἰσθωσθαι

vulgo μισθωσθαι, give

εδο

2. The middle verb is in the strictest sense *an active* verb; but whether or not it conveys a reflex signification, depends on the circumstance whether an accusative noun be annexed or not. The presence of a noun in the accusative causes, as it were, the combined pronoun to disappear, and the verb becomes purely active: while its absence gives room for the objective pronoun to display itself; which consequently assigns to the verb the character of *reflex*.

The learned Kuster, who has written a treatise on the use of the middle verb, says, Pref. p. 4. *Φυλαξασθαι*, (est) in Medio, *custodire sive observare semet ipsum*, to guard one's self. This observation is true, if the verb occur alone without an object; but not true if an object be annexed. Of this we have a proof in Xenophon, Mem. Lib. i. C. 1. *φυλαξασθαι τους απειλουντας*, to guard against those who menaced him. Again, Kuster says, *μισθωσασθαι* signifies to hire one's self; and so it does, when used without an objective noun: but it loses its reflex meaning, when a noun in the accusative is annexed; Plato, in his defence of Socrates, has *επιστατην μισθωσασθαι*, to hire a teacher.

3. Though the middle verb contains an objective pronoun in itself, yet it is sometimes distinctly annexed, in order to render the meaning more *emphatic* or *prominent*, *Εγὼν ἐμε λυσομαι, I will redeem myself*, Hom. *Καταληψομενος εμαυτον, about to detect myself*, Plato.

V. Verbs, conveying a meaning universally and unconditionally true, and as such *certain*, are used in the *indicative mood*; while those, which express a conditional or uncertain sense, are placed in the *subjunctive*.

The conjunctions *ὅτι, ὡς, ἵνα, εἰ, εἰαν*, are followed by verbs in the indicative, when they assert a thing without *doubt, condition, or limitation*; but by verbs in the subjunctive, when they imply a *doubtful or contingent* assertion.

Verbs, expressing the *design* or *end* of human actions, as being in their nature *uncertain* and *contingent*, are put in the subjunctive. “The Jews in Jerusalem sent priests and Levites, *ἵνα ἐρωτησωσιν αὐτον, that they might ask him*”—THAT being *their end, they might ask him*.

Verbs of commanding are in the *imperative*; of wishing or praying, in the *optative* mood. A

verb, abstracted from its subject or agent, is in the *infinitive*. The following are the occasions in which a verb is used in the infinitive mood.

1. A verb, succeeding another verb without a conjunction, is put in the infinitive; *θελω λεγειν*, *I wish to speak*; *φερε ειπειν*, *bring yourself to say*, i. e. *though you should say*.

2. Adjectives or participles signifying power, desire, motion, have after them an infinitive verb, *ικανος βαστασαι*, *able to carry*; *χωρειν ετοιμος*, *ready to go*; *ελαφροτατοι θεειν*, *most light to run*. Even a noun has sometimes an infinitive succeeding it; *θαυμα ιδεσθαι*, *a wonder to see*—*a wonderful sight*.

3. When a clause expresses the subject or object, the subjective or objective verb, as has been shown, usually becomes the infinitive mood.

4. An infinitive verb is often used for the imperative.*

5. A verb abstracted from its subject or agent, and thus marking the subject of thought, is con-

* The infinitive and the imperative had originally one and the same termination; and the latter is taken from the former by dropping *ν*—*τυπτιν*, *τυπτι*.

verted into a *substantive* ; and as such may be used in any of the cases, with the article prefixed, or without it.

6. The preposition *πριν*, and the definitive *ὥστε*, often require the verb succeeding them to be in the infinitive—*πριν ἐκεῖ με ἀπελθεῖν*, *before my going thither*—*before I go thither* ; *ὥστε φαίνεσθαι*, *so as to appear*. 50
ab

VI. The *second aorist* differs from the imperfect, only as they are derived from different roots.

In the same manner, the *second future* is to be regarded as differing from the first, not by expressing different modifications of the time to come, but by being differently formed from the same root, or from two distinct roots.

The *first aorist*, if its signification corresponded with the name, should denote *time unlimited*, i. e. express those propositions which, being universally true, know not the distinctions of time. And it is sometimes employed to convey this sense. *This is my beloved son, in whom I am well pleased*, *ἐν ᾧ εὐδοκησα*, not meaning I am well pleased *now*, in opposition to the past or the future, but in whom I am *at all times* well pleased.

Longinus thus beautifully describes the effect of the sublime in composition; "But the sublime seasonably introduced, like a whirlwind, scatters all things, and exhibits in one view the collective power of the speaker."

Ἵψος δὲ τοῦ καιρικῶς ἐξε-
νεχθέντα τε πράγματα, δίκην σκηπτου, διαφορήσεν,
καὶ τὴν τοῦ ῥητορος εὐθυ αἰθροῦν ἐνεδείξατο δυνάμιν,

Sect. 1.—διαφορήσεν—ἐνεδείξατο put in the first aorist not, as Pearce erroneously supposes, to express the *instantaneousness* or *force* of the sublime, but to show that this is its effect *universally*, in all times and in all circumstances. Toupe, following Grævius and Casaubon, renders them, *solet disjicere et patefacere*, which, though nearer to the truth, feebly conveys the power of the tense.

The character of the *perfect tense* we will deduce from an example; "Are there those whom you admire for their wisdom," τεθαυμάκας, i. e. whom you *used* to admire, and whom you *still* hold in admiration. This, with other instances of the same kind, which are sufficiently numerous, leads us to conclude, that the perfect is a *compound* tense, comprehending the present with the past, or signifying an action which is past, but whose

effect still continues. For this reason, the learned and accurate Dr. Clarke calls it *præsens perfectum*; and this compound character of the tense is with much beauty and simplicity unfolded from its formation.

When an action is spoken of as having happened previous to another that is past, the verb expressive of it is put in the *pluperfect*. *Μαντική χρωμενος ουκ αφανης ην· διετεθρυλλητο γαρ ως φαιη Σωκρατης το δαιμονιον εαυτω σημαινειν*, *He was public when using divination; for it had been reported that Socrates said a demon gave him instruction.* Here *ετεθρυλλητο* is put in the pluperfect, to signify, that the specified rumor had already gone abroad, and that he in consequence appeared in public with a view of contradicting it.

Anaxagoras, as Simplicius relates, when told that his son was dead, calmly replied, *ηδεν θνητον γεννησας*, *I had known it, having begotten him a mortal, i. e. I knew of his death before you told me*; meaning that the death of a mortal being was a thing to be expected, and not to be grieved at.

giving me the idea of a mortal

Syntax of Prepositions.

THE prepositions express the relations of bodies which are in motion, or the direction of moving bodies.

The primary meaning of a preposition is to be sought in the *root* from which it is derived; and the meaning so obtained, or one obviously connected with it, and flowing from it by analogy, it preserves in all cases whatever. The roots of prepositions are *nouns* or *verbs*.

A preposition combines with its own signification, the signification of the *case* in which it occurs; and it governs the genitive, the dative, or the accusative, as the writer wishes to fix the attention of his readers on the *origin*, the *instrumentality*, or the *object*, of the dependent noun.

1. 'Υπο, *under*, (from the Hebrew עץ, *ab*, a stem, or *root*; and, as the root is underneath the tree or plant springing from it, the primary sense of ὑπο is *beneath*).

'Υπο governs the genitive, the dative, and the

* A Greek writer, intending to point out the place in which a person exists, and where he rests, would say, *He is under the shield*,

ὑπο τοῦ θυρεοῦ
ὑπο τοῦ θυρεοῦ
ὑπο τοῦ θυρεοῦ

accusative; ὑπο ασπίδος, *under a shield*; ὑπο μη-
τερι, *under a mother*; ὑπο νομον, *under a law*.*

Farther, the root of a tree is the cause or in-
strument of its growth: hence ὑπο with a noun
after it in the genitive or dative case, expresses
the *cause, agent, or instrument*, of the action spe-
cified in the same clause: *And they were baptized
in the Jordan by him, ὑπ' αὐτου, he being the
cause of their baptism. Ὑπο τη ποιησει επηνειτο,
He was praised by means of his poetry—he was
praised, the cause of his praise was his poetry.*

2. Απο, *from*, (from the same Hebrew origin
with ὑπο; and, as the root is the origin of a thing,
it denotes *beginning, cause, motive*.)

As by the use of απο the attention is directed
backward to the *beginning* of motion, its govern-
ed noun is always in the genitive.

*He was not able to see Jesus from the crowd, απο
οχλου, the crowd being the cause of his inability.*

ὑπ' ασπίδος. But if he wished to fix the attention upon the
shield, not only as the place of his abode, but as the *instrument* of
defence from the arrows thrown at him, he would then have written
ὑπ' ασπιδι: and, finally, if he represented him withdrawing under his
shield, or going towards it, so as to get under it, he would in this case
have written ὑπ' ασπιδα.

From signifying beginning, *απο* came to express the *exact point* of time or place at which motion begins, *They went from supper*, *απο δειπνου*, i. e. *immediately after supper*: *They attacked from the trumpet*, *απο σαλπιγγος*, at the *signal given by the trumpet*. It expresses also the *distance* to which a thing has advanced in consequence of moving. *Απο της γης εγενοντο*, *they were at a distance from the land*. *Απο σκοπου*, *from the mark*, i. e. *wide of the mark*.

The consequence of distance in most cases is *separation, contrariety, deprivation*. *Απο των οπλων*, *from their arms*, i. e. *without them*. *Απο τροπου*, *from custom*, i. e. *contrary to custom*. *Απο εικοτος*, *contrary to probability*.

Taken in this sense, *απο*, abbreviated into *α*, as in Latin *ab* becomes *a*, and compounded with nouns, adjectives, and verbs, imparts to them a *contrary* signification, and is on this account called *α privativum*. Thus, *πολεμος*, *war*, *απολεμος* or *απτόλεμος*, *unwarlike*; *αληκη*, *strength*, *αναληκη*, *feeble*.

The effect of distance, on the other hand, in some cases is *increase*; as a stream grows larger

the farther it flows from its source, or as a tree becomes greater with its gradual expansion from the root. For this reason, *απο* abbreviated sometimes increases the signification of its compounds.

3. *Επι*, *upon*, (from the Hebrew עַל, *epi*, a branch. And as a branch grows upon the stem, it hence signifies *upon*.)

Επι governs the genitive, the dative, and the accusative.

Jesus came from Galilee to John upon the Jordan, *ἐπὶ τοῦ Ἰορδάνου*, meaning, *upon the banks of the Jordan*. It has sometimes the genitive or dative when connected with a verb of motion; because the Greeks considered the place to which a person tended, not merely as the object of his attention, but as a motive in his mind, and giving birth to his motion. *Επὶ τῆς χώρας βαδίζειν*, *to walk upon (towards) the country*. *Επὶ ναυσὶν ελαυνεῖν*, *to drive the horses upon (towards) the ships*.

The noun following *ἐπὶ* always expresses the thing which is under, and supports that which precedes it, as the stem of a tree is under and

supports the branches. Hence *ἐπὶ*, in a metaphorical sense, expresses the relation of one consequence or effect to another, which is its cause, and, as it were, the basis supporting it. Thus, *οἱ ἐπὶ ἐξουσίας*, *those upon power*, i. e. *those men in power*. *Ἀφιεμένον σε ἐπὶ τούτῳ*, *we dismiss thee upon this condition—this condition is the ground upon which we dismiss thee*. *Οὐκ ἀλλοῦ γε μαχεσθαι μέσθα ἐπ' ἀεθλῷ*, *we will not contend upon any other prize—we will not contend, any other prize being the ground of our contention*. *Ἐφ' ἡμῖν ὑπάρχει*, *it is upon us*, i. e. *it is in our power*.

He, who is upon his adversary, is against him; *Ἐπὶ Τρῶεσσι μαχεσθαι*, *to fight upon the Trojans*, i. e. *so to fight as to beat them down and trample them under feet*. *Ἐπειράτο τοὺς Ἀθηναίους τῆς ἐπ' αὐτὸν οἰγῆς παραλῦειν*, *he attempted to relieve the Athenians of their anger upon him*, i. e. *soften the anger of the Athenians against him*.

4. Ὑπέρ, *over, above*, (taken from the Hebrew *אֲבַר*, *aber*, *sky*, or the Persian *ober*, *a cloud*.)

ὑπὲρ governs the genitive, and with a verb of motion, the accusative in the same sense.

ὑπὲρ τῆς κεφαλῆς, *over his head*, opposed to ὑπο, *under*.

A person, sustaining the character of a protector, is, as it were, *over* the person protected. Hence ὑπὲρ is rendered *for, in defence, in behalf, in the place, in the name*. ὑπὲρ τῆς πατρίδος μαχεσθαι, *to fight over his country, i. e. in behalf of his country*.

He who superintends or examines a thing, ascends, as it were, so as to be *over* it, so as to look forward or backward. From this ὑπὲρ came to denote a *motive or end*. ὑπὲρ τῆς εἰς τὰ κοινὰ φιλοτιμίας, *from his zeal for the common good*. ὑπὲρ ὧν ἐπραξά εἰρω, *I will speak over what I have done ; I will speak, my end being a defence of what I have done*. ὑπὲρ ἐλπίδα, *over hope—beyond hope ; ὑπὲρ μορον, over fate—over and above fate*.

5. Περὶ, *above, about, concerning*, (from the Arabic عرف, *pera*, *eminence or summit* ; hence it bears the precise sense of ὑπὲρ.)

Περί governs the genitive, the dative, and the accusative.

Εξουσίαν *εχει* *περι* *του ιδιου θεληματος*, *he has authority* OVER *his own will*. *Εδεισεν* *περι* *ξανθω Μενελαω*, *he shuddered* OVER *Menelaus*; *he felt dread for him, or in his behalf*.

The summit of a thing being *above* its other parts, it came to mean *pre-eminence, excellence, or excess*. *Περί* *εστε* *Δαναων*, *ye are above the Greeks, i. e. ye excel the Greeks*. *Περιλυπος* *εστι* *η ψυχη μου*, *my soul is exceedingly sorrowful*.

From signifying a *top*, *περι* came to signify the *shape* which the top generally has—*round, about*. Farther, to be *about* a thing is to be in pursuit of it, to have the attention directed *forward* to it. Hence it denotes *near, concerning, towards*. *Περί* *πολεως*, *round the city*; *περι* *χειρι*, *about his hand*. *Ἡ περι* *τους θεους* *ευσεβεια*, *piety towards the gods*. *Οι περι* *Παυλον*, *those around Paul—those who attended, and looked up to him, as their centre of motion*.

6. *Αμφι* (Arabic *ḌIN*, *ampho*, *the fore-part*,

the face, the part turned to another.) Hence it came to signify *respecting, about, concerning*, the very sense which in the latter instances *περι* bears.

Αμφι governs the genitive, the dative, and the accusative.

Αμφι αστερων ἡ γραφη, a treatise about the stars. *Αμφι ωμοισιν*, around the shoulders. Connected with a verb of motion, like *περι* it denotes nearness, affinity. *Αμφι ἄλλα ελσαι*, to drive them round the sea. *Οἱ ἀμφι γην εχοντες*, i. e. *ἑαυτους*, those who have themselves about the ground—cultivators of the ground.

7. *Ανα*, through, (ἄνω, *ana*, to move up, or advance forward. Hence it signifies the medium along which a moving body has passed.)

As this preposition points to the object towards which a body in motion tends, it has its governed noun always in the accusative; except indeed that the poets sometimes connect with it in the same sense a dative noun, *χρυσέῳ ἀνα σκηπτρῷ*, on his golden sceptre.

Ανα μεσον, through the midst. *Ανα ποταμον πλεειν*, to sail up the river. That which is uttered, may be considered as passing through the mouth

of the speaker. Hence the expression *ἀνα στόμα*, *through the mouth*, or, as we say, *in the mouth*.

From signifying motion, it came to mean the *interval* or *extent* measured out by a body in motion. *Ἀνα νύκτα*, *throughout the night*. *Ἀνα πασαν ἡμέραν*, *every day throughout*, i. e. *daily*.

A thing removed from others, becomes in consequence *distinct*, *insulated*, *apart*. Hence *ἀνα* sometimes means *individually*. *Ἐλαβον ἀνα δηνάριον*, *they received a penny, one apart from the rest—they each received a penny*. *Τους στρατιώτας ἐξιέναι κελεύει ἀνα πέντε*, *he ordered the soldiers to march out five apart*, i. e. *in companies of five*.

8. *Ἀντι*, *in return*, *reciprocally*, *mutually*, (from the verb *ἀντιᾶω*, or the adjective *ἀντιος*; and is applied to two persons or things, opposed to each other, and engaged as copartners or antagonists.)

It governs only the genitive.

Applied to persons opposed to each other as combatants, it signifies *against*. *Ἀντι Ἀχιλλεύς*, *against Achilles*. *Ἀντεραστής*, *a rival, one who*

loves in opposition to me. *Ανταγωνιστης*, antagonist. *Αντιτασσομαι*, I oppose myself to another, I fight against. *Αντ-ειπω*, I speak in turn, reply to an accuser, contradict.

Persons opposed or matched together are esteemed equal, like. Hence *αντι* denotes equivalent, like; *ανταξιος*, of equal value; *αντιθεος*, equal or like to a god.

In commerce, the thing received is deemed equal to the thing exchanged. Hence *αντι* denotes instead, in the place, for. *Και υιος του ανθρωπου ηλθε δουναι την ψυχην αυτου λυτρον αντι πολλων*, Mark x. 15. *the son of man came to give his life a ransom in the room of many—an equivalent for many.* *The hair is given to a woman in the room of a covering*, *αντι περιβολαιου*, Cor. xi. 15. *to serve the purpose of a covering.*

9. *Δια*, through, on account of, (from the Hebrew *אֶתָּא*, *ata*, or Chaldean *אֶתָּא*, *to come, to go*, has hence the following senses)—the medium through which a body moves—the instrument or agent by which an action is performed—the materials of which a thing is made—the distance mea-

sured out by a body in motion—the *end* towards which it moves.

Δια governs the genitive and the accusative.

Ελαλησε δια στοματος ἁγίων προφητών, *he spoke through the mouth of holy prophets—he spoke, the mouth of holy prophets being the medium.*

Πάντα δι' αὐτοῦ ἐγένετο, *all things were made by him—all things were made, he being the agent.*

Βρώματα δια γαλακτος γενομένα, *food made of milk—food made, milk being the materials.* *Κωμαι δια πολλοῦ*, i. e. *χωρῶν*, *villages at a great distance.*

Δια δεκατεσσαρων ἐτῶν πάλιν ἀνεβην εἰς Ἱερουσόλυμα, *I again went up to Jerusalem, fourteen years being the distance, i. e. after fourteen years; δια ἡμερῶν*, *after certain days; δια πλείστου*, i. e. *χρόνου*, *after a long time.*

It signifies the end to which the attention is directed. *Δια τὴν ἐλπίδα τὴν ἀποκειμένην ἐν τοῖς οὐρανοῖς*, *with a view to the hope—on account of the hope—which is laid up for you in heaven, Col. i. 5.* *Τοῦτο δὲ ποίω δια τὸ εὐαγγέλιον*, *I do this with the view of spreading the gospel, Cor. ix. 23.—for the sake of the gospel.*

From the end of an action *δια* is easily transferred to the motive, *δια φθονον*, *from envy*; *δι' οίκτου λαβεῖν*, *to receive from pity*, i. e. *to pity a man*; *δι' ωφελειας τιθεσθαι*, *to place it from utility*, *to dispose it to one's own advantage*.

10. *Εξ*, or before a consonant *εκ*, *out of*, (from the Hebrew נצ', *itsa*, *to go out*, *to come forth*, so as to be seen.)

Εξ governs only the genitive.

It is applied to the *cause* from which an effect proceeds; *ἐξ αὐτου τα παντα*, *out of him*, i. e. *from him*, *are all things*—to the *materials*, of which any thing is made; *στεφανον ἐξ ακανθων*, *a crown out of thorns*, *of thorns*—to the *time* or *place*, which is the commencement of a certain action; *αγειρεται εκ δειπνου*, *he rises out of supper*, *he rises out of the couch*, *after supper was over*; *εκ Τροιας ηλθεν*, *he came out of Troy*, i. e. *from Troy*.

What in English is expressed by the preposition *by*, as the immediate *instrument* of an action, the Greeks with more propriety represent as the *cause*, and by the use of *εκ* point the attention to it as such. *Ὁ δικαιος εκ πιστεως ζησεται*, *the just shall live from faith*, i. e. *by faith*; *εκ του καρ-*

που το δένδρον γινωσκεται, *the tree is known from its fruit, i. e. by its fruit.* In this sense απο is also used, compare Mat. vii. 20. xii. 33.

To be *out of* a thing is to be out of its reach, beyond its power ; εκ θανατοιο σαωσει, *he will save from death, rescue out of the power of death ; εκ τε βελεων, out of the reach of darts.* So also απο is used, απο πονηρου, *from the evil one.*

Finally, to be *out of* is to be from among others, to be conspicuous, above, or beyond them : εκ παστων, *above all others, Vid. Odyss. iv. 722.*

11. *Eis* or ες, *within, into, in the midst.*

Eis governs only the accusative.

Ηλθεν εις τον οικον, *he went into the house.*

Eis το μεσον, *into the midst : εις την εκκλησιαν καθεζομαι, I have my seat within the assembly ; εις τέλος, unto the end.*

From signifying the end of motion, εις came to express the interval of time during which it is performed, or the object of it. *Eis ενιαυτον, during a whole year ; εις πατερα, for a father.*

When a person is the object of motion, he must cherish either a friendly or a hostile disposition ; and this is shewn by the nature of the

verb, or some circumstance in the context. In the former case *εις* is to be rendered *for*, in the latter *against*. *All things were made, εις αυτον, FOR him. And every one who shall say any thing AGAINST the son of man, εις τον υιον του ανθρωπου, Luke xii. 10.*

12. *Εν, ειν, ενι, IN.*

Εν governs only the dative case.

Εν τῷ ἱερῷ διδασκων, teaching in the temple.

As things are usually referred, for the sake of distinction, to separate places, so we refer moral and intellectual qualities into separate departments. Hence the phrases *εν καλῳ, in good*, (meaning the department or predicament which is called good) ; *εν δικῃ, justly* ; *εν μερει, in part* ; *εν αληθειᾳ, in truth*.

From signifying *in the midst*, *εν* came to denote comparison ; *κεκασμενον εν Δαναοισι, adorned in the midst of the Greeks, i. e. excellent in comparison with the Greeks.*

13. *Κατα*, (from the Hebrew *כח*, chat, subjection, means) *under, down, conformably, even with.*

Κατα τους νομους, agreeably to the laws ; κατα

ανθρωπον, *according to man—agreeably to human usage*; κατ' οφθαλμους υμων, *even with your eyes—before your eyes*, vide Gal. iii. 1.; κατα γνωσιν, *conformably to wisdom—wisely*; καθ' εαυτον, *even with himself—alone*; κατ' ιδιαν (οδον) *along a private way—privately*; κατα πολεμον, *even with war—during war*; κατα σκοπου τοξευειν, *to shoot even with the mark, i. e. at the mark*; κατα της αρετης, *respecting virtue*; κατα νωτου γενομενοι των πολεμιων, *to be even with the back of (behind) the enemies*.

But with the genitive it signifies more generally *against*; ος ουκ εστι καθ' ημων, υπερ ημων εστι, *he who is not AGAINST us is for us*. Ουκ εχεις εξουσιαν κατ' εμου, John xix. 11. *you have no authority against me*.

Κατα καρηνων, *DOWN from the summits*. Δυνας κατα της γης, *to sink DOWN into the ground*. Κατεχεε κατα της κεφαλης αυτου, *she poured it DOWN his head, or, as we would say, she poured it on his head*.

In this sense it sometimes, though rarely, governs the dative, κατ' ορεσι, *down the hills*.

14. Συν, *with, together with*, is used with a

noun only in the dative or ablative, *Συν Χριστῷ εἶναι*, *to be with Christ*.

15. *Μετα*, *with, in the midst, after, against*.

Μετα governs the genitive, the dative, and the accusative.

Χεὶρ Κυρίου ἦν μετ' αὐτοῦ, *the hand of the Lord was with him*. *Μετα Τρώεσσι μαχεσθαι*, *to fight with the Trojans, not to fight in their behalf, but in the midst of them, to sustain a CLOSE engagement with them; μετα τρεῖς ἡμέρας*, *after three days*.

The context points out whether the connection, denoted by *μετα*, implies alliance or hostility. *Τὸ θηρίον, τὸ ἀναβαινόν ἐκ τῆς ἀβύσσου, ποιήσει πόλεμον μετ' αὐτῶν*, Apoc. xi. 7. *The wild beast, which ascends from the abyss, will make war WITH them, i. e. AGAINST them*.

16. *Προ*, *before*, applied either to *time* or to *place*.

Προ governs only the genitive.

Προ θυρῶν, *before the door*. *Προ τοῦ παθεῖν*, *before his suffering, or before he suffered*.

He, who defends or guards another, stands *before* him. Hence *προ* signifies *for, in behalf*. *Προ*

παιδων και γυναικων μαχεσθαι, *to fight in defence of their children and wives.* Hence the compounds, προμαχος, *a defender*; προστατης, *a guardian*; προιστασθαι, *to preside.*

17. Παρα, *from, by, through, against, contrary,* (from περαω, *to pass over or through*, signifies the person or thing with which motion begins).

Παρα governs the genitive, the dative, and the accusative.

Παρα των γεωργων, *from the farmers*—The whole length of a passage; παρ' όλον τον βιον, *ALONG the whole of life, i. e. through the whole of life*; παρα τον πλουν, *DURING the voyage*—The line which limits a passage, and thence nearness, *by the side*; παρα την οδον, *BY the way*; τα αδυνατα παρ' ανθρωποις, δυνατα εστι παρα τω Θεω, *the things impossible WITH men, are possible WITH God*; παρα τους ποδας, *AT the feet*—Alternately, γεροντες και νεανιαι παρ' ένα συμπορευομενοι, *old and young men going alternately by one, i. e. two old men, one on each side of a young man; and two young men, one on each side of an old man*; εκατερω πληγην παρα πληγην εντεινομενος, *inflicting on each an alternate wound*; ο παρ' ημεραν πυρε-

τος, *a fever recurring alternately, every other day*
 —The *point* in which motion terminates, which
 thus by approaching it becomes a subject of com-
 parison; πλειονος δοξης οὗτος παρὰ Μωσην ηἰσιῶται,
 Heb. iii. 3. *he was honored with a glory greater in*
comparison of Moses, greater than that of Moses
 —Beyond, παρὰ φύσιν, *beyond nature, contrary*
to nature; παρ' ἐλπίδα, *beyond hope*; παρὰ νομον,
contrary to the law; παρὰ τὴν διδαχὴν, *contrary*
to the doctrine.

18. Πρὸς (a corruption seemingly of περαιος,
ulterior, the scene or prospect before one, hence
signifies) forward; the noun following being the
 object, to which what is previously specified, *tends*
and pertains—towards, to, for, in comparison of,
against, near, with, over and above, in addition,
in character, suitably.

Πρὸς governs the genitive, the dative, and the
 accusative.

Τὰ πρὸς Θεὸν ὅσια, *things holy towards God*; τὰ
 πρὸς τοὺς πολεμικοὺς, *things pertaining to the ene-*
mies, i. e. preparations against them; τὰ πρὸς

ἡμᾶς, *things pertaining to us, i. e. our affairs.* Τὰ
 πρὸς σωτηρίαν φέροντα, *things leading to salva-*

tion ; πρὸς ἡδονῆς, towards pleasure—bent on pleasure ; οὐκ ὀρθοποδοῦσι πρὸς τὴν ἀληθειαν, they do not direct their feet straight TOWARDS the truth , πρὸς τι, for what end ? vide John xiii. 28. πρὸς τούτῳ ὅλος εἰμι, I am wholly towards this—I am wholly occupied in this thing. Σκληρὸν σοι πρὸς κεντρά λακτιζειν, it is hard for thee to kick towards the pricks, i. e. against the pricks. Πρὸς τὴ κατὰ βασει τοῦ ὄρους, towards the descent of the mountain, i. e. near it ; πρὸς τὸν Θεόν, with God ; πρὸς Θεοῦ καὶ ἀνθρώπων ἀναιτίος, he is innocent towards (or in the presence of) God and men. Πρὸς τοὺς ἀγγέλους λέγει, he says to the angels ; πρὸς τὸν ἐχθρὸν διαλλαττεσθαι, to be reconciled to one's enemy ; ἀργυρίον πρὸς τὸν σίτον καταλλαττεσθαι, to exchange silver for corn.

Ἀργὸς τὴν τυφλὸς πρὸς αὐτόν, Argus was blind in respect to him, or in comparison with him. Πρὸς δὲ τῷ νέῳ, ἐστὶ ἀπαλός, over and above being young, he is tender ; πρὸς τὴ κακοηθείᾳ καὶ φιλοδοξίᾳ, besides his malignity, he is vain-glorious ; πρὸς τούτοις, in addition to these things ; πρὸς Τρώων, from the Trojans ; πρὸς δικῆς, with justice. Πρὸς τροπῇ, in character, suitably ; πρὸς τ' ἀνδρὸς ἐστὶ, το

εγχειρημα, *the attempt bespeaks a man, or suits with the character of a hero*; προς αγαθου εστι, *it is the part of a good man.*

Such expressions as these may be rendered adverbially in our tongue; προς οργην, *angrily*; προς βιαν, *violently*; προς υβριν, *insolently*; προς υπερβολην, *excessively*.

To this account of the prepositions, I will here subjoin a few remarks in farther illustration of them.

I. All the above prepositions are compounded with verbs, adjectives, and nouns; and they impart to the terms, thus compounded, the sense which they bear in a separate state, or a sense analogous to it.*

* The augment of verbs, to which prepositions, or the adverbs ους, ill, ευ, well, are prefixed, follows the preposition: thus προσβαλλω, προσ-εβαλλον.

A compound verb, when augmented, requires that the final vowel of the preposition should be rejected: thus απολαυω, *I enjoy*, becomes απελαυον, not αποελαυον; except περι; as περιεβαλον.

When a preposition is combined with a verb, the final consonant is so changed, for the sake of a more agreeable sound, as to be either the same with the initial consonant of the verb, or one that more easily coalesces with it. Thus συν, *with*, becomes συλ before verbs begin-

II. Prepositions, combined with verbs, have after them a noun in the same case as they govern when separately used ; and when construed may be separated from their compounds without altering the signification. Thus, *προστατεῖν τῆς πόλεως* is the same in sense with *στατεῖν προ τῆς πόλεως*, *to stand before the city—to protect it* ; *κατηγορεῖν αὐτοῦ*, *to accuse* ; *αγορεῖν κατ' αὐτοῦ*, *to speak against him* ; *ἀμφιπολοῖσι μετεπρεπε*, i. e. *ἐπρεπε μετ' ἀμφιπολοῖσι*, *was conspicuous in the midst of her attendants* ; *συνεφερε τοῖς πειθομένοις*, i. e. *ἐφερε συν τοῖς πειθομένοις*, *it carried with—conspired with—them who obeyed*, or, as we should say, *it proved expedient to them*.

III. A noun after a compound verb is sometimes used in the dative instead of the genitive, the case governed by the combined preposition. *Κακοῖσιν ἐξαλλασσεται*, *he rescues himself from evils*, for *κακῶν ἐξαλλασσεται*—*ἀντιγρᾶψαι τῇ γραφῇ*, for

ning with the liquid λ ; *συν* before the mutes β π φ, and *συν* before κ γ χ. But this change is restored by the augment.

<i>συν-λέγω,</i>	<i>I gather together,</i>	<i>συνέλεγον</i>
<i>συν-βάλλω,</i>	<i>throw together,</i>	<i>συνέβαλλον</i>
<i>συν-χαίρω,</i>	<i>rejoice with,</i>	<i>συνεχαίρον.</i>

αντιγραψαι της γραφης, or γραψαι αντι της γραφης, *to transcribe so as to correspond to the original, or to have a copy in the room of the original.*

IV. An accusative noun sometimes succeeds an active verb, but governed by the combined preposition; while the object of the verb is the reciprocal pronoun implied. Περιηγεν ὅλην τὴν Γαλιλαϊαν, i. e. ηγεν ἑαυτον περι ὅλην Γαλιλαϊαν, *he led himself round—he went round—the whole of Galilee; ὡς ταχὺς μετεθου λυσσαν, i. e. εθου σεαυτον μετα λυσσαν, how soon hast thou transferred thyself to madness—from being in a sane mind, how soon art thou changed to insanity. Ταῖς ευκλείαις του αιωνα περιεβαλον, i. e. ταῖς ευκλείαις περι του αιωνα εβαλον ἑαυτους, they threw themselves round eternity with their celebrity—their celebrity comprehends all future ages.*

V. Prepositions are often omitted, and are to be supplied in order to render the construction complete. Με ερυκε μαχης, for απο μαχης, *conduct me from the battle; πολιν ικεσθαι, for προς or εις πολιν, to go into the city; ερχονται πεδιοιο, for δια πεδιοιο, they came along the plain; ειδος μεν καλλιστος, φυην δε φιλανθρωποτατος, for κατ' ειδος,*

κατα φωνην, *he was most beautiful in form, and most humane in disposition.*

VI A preposition, though the construction be complete without it, is often inserted to give distinction, emphasis or prominence to the sense. *Εἰς ὑμῶν, one of you*, is good Greek; but the distinction is more marked by saying, *εἰς ἐξ ὑμῶν. Ἀρξομαι της ειρωνειας, I will begin with dissimulation*, conveys a complete meaning; *ειρωνειας* being in the genitive, to show the origin of the motion: but that origin is more distinctly pointed out when *απο* is inserted, *αρξομαι απο της ειρωνειας. Θεων ικνουμαι*, means the same thing with *προς Θεων ικνουμαι*, with this difference, that the preposition renders the annexed noun more prominent, and transfers the speaker, as it were, to the presence of those with whose authority he speaks.

VII. To answer the same end, two prepositions are often joined together. *Ὑπ' ἐκ θαλασσης, from under out of the sea. The arrow flew through him, δια προ, through forward, i. e. so as to go beyond; αμφι περι κρηνην, round about the fountain.*

VIII. Prepositions, in many instances, are used *adverbially*; the subjoined noun being put in that

case which best conveys the intention of the writer.

Στεμματ' έχων εν χερσι έκηβολου Απολλωνος χρυσέῳ ἀνα σκηπτρῷ, *bearing in his hands the garlands of the far-darting Apollo, with his golden sceptre ALOFT, i. e. έχων ἀνα, stretching forth to view, carrying it up so as to be seen.* Κατα τέκν' ἐφαγε στρουθοιο, *DOWN he eat the offspring of the sparrow, i. e. devoured them.* Il. ii. 326. Σὺν τευχέσι θωρηχθέντες νηυσὶν ἐπὶ γλαφυρῇσιν ἐγείρομεν ὄξυν ἄρηα, Il. viii. 530, *armed with weapons, let us TOGETHER (σὺν, IN A BODY) excite on the hollow ships a fierce combat.* Ποσσι δ' ὑπαί λιπαροῖσιν ἐδησατο καλά πεδίλα, Il. ii. 44. *he tied his fair sandals to his active feet UNDERNEATH.* Δαος μετὰ χερσὶ ἐχουσαι, *having WITH THEM a lamp in their hands, Odys. iv. 300.* Περὶ κῆρι φίλῃ, *he loved him EXCEEDINGLY in his heart.*

IX. There are other prepositions used in Greek, which have nouns after them mostly in the genitive; and which, as always bearing the same sense, it is only necessary to mention. Ἀγχι, *near*; ἄλῃς, *enough*; ἅμα, *together* (with a dative noun); ἀνευ, *without*; ἀπ' ἀνευθε, *apart*; ἀτερ, *without, or devoid of*; ἀχρι, *to, until*; διχα, *asunder*; ἐγγυς,

near ; ἕκασ, far ; ἕκατι, ἐνεκα, on account of ;
 εντος, within ; εκτος, without ; κρυφα, λαθρα, se-
 cretly, unknown to ; μεχρι, as far as ; πελας,
 near ; σχεδον, at hand ; πλην, except ; τηλε, τη-
 λοθι, far ; χωρις, separately, wide of, from χωριζω,
 to separate ; πορρω, far from ; προσθε, προσθεν,
 εμπροσθεν, before ; εξω, without ; εισω, within ;
 περα, beyond. The three last are only different
 modes of εξ, εις, παρα.*

* To these may be added, πριν, before, a corruption of πρωιμ-ος, pri-
 mus, first, which has sometimes after it an infinitive verb used sub-
 stantively. It is frequently repeated, and the repetition of it admits
 of an easy explanation.

Ουδ' ὅγε πριν λιμοιο βαρειας χειρὺς ἀφεξει,

Πριν γε ἀπο πατρὶ φίλῳ δομεναὶ ἐλικωπίδα κουρην,

*But he (Apollo) will not FIRST withdraw his hands laden with pestilence,
 but FIRST the deliverance of the daughter to her beloved father. The re-
 moval of the pestilence was not to be the first event, but the first event was
 to be the surrender of the daughter.*

When πριν is not repeated, the sentence is elliptical. Thus Sopho-
 cles writes,

Οἱ γὰρ κακοὶ γινώμασι, τ' ἀγαθὸν χερσίν

ἔχοντες, οὐκ ἴσασι, πριν τις ἐκβάλῃ,

*The base in sentiments, having a blessing in their hands, do not know it
 first—should any one snatch it from them, THEN THEY DO ; or, as we
 should express it, they do not know it, UNTIL some one snatch it from
 them. From this solution it appears, that πριν must originally have
 been connected with the verb preceding, rather than the verb follow-*

The following are called inseparable prepositions, because they are not used but in composition; *αρι, ερι, βου, δα ζα, λα λι, βρι, νη, δυς, ευ.*

Αρι or *ερι*, taken from the Hebrew *אור*, *aur*, *light*, and connate with *ηαρ*, *spring*, hence signifies *splendidly*;—*αριδηλος*, *shiningly conspicuous*, i. e. *very conspicuous*.

Βου or *βο*, taken from *βους*, an *ox*, signifies in composition, *large*. *Βωπις*, *large-eyed*; *βουκεφαλος*, *Bucephalus*, *the large horse*, from *καβαλλος*, *caballus*.

Ζα or *δα*, from the Hebrew *די*, *di*, *powerful*, *immense*, and is connate with *διος*—*ζαδαρος*, *very munificent*; *δαφοινος*, *very bloody*.

Λι or *λα*, of the same origin with *λιαν*, *valde*, *greatly*—*λαβρος*, for *λαβορος*, *very devouring*, a *glutton*.

Βρι, originally denoted the noise of a large animal called by the Chaldeans *beira*—*βριηπυς αρης*, *the widely roaring Mars*.

ing it—*οὐκ ισασι πριν, τις εξαβλη*. It is curious to observe, that a similar ellipsis takes place in English. *They do not know it until, i. e. unto that time—then they do.*

Eu, well, from *ευη*, *ave*, connate with *aveo*—*ευεργετης*, a benefactor; *ευτυχεω*, I am happy. *Δυσ*, ill, difficultly; *δυσ-τυχεω*, I am unhappy.

Nυ, connate with *ναι*, no; *νηνεμος*, without wind, tranquil; *νημερτης*, without error, infallible.

Syntax of Particles.

UNDER this name I include Adverbs, Conjunctions, and Interjections.

I. Adverbs, as the name imports, are words connected with verbs or adjectives, to express the circumstances of time, place, quality, quantity, &c.

Adverbs are derived—

1. From verbs; as *αμελει*, indeed; *ιδου*, behold; *οφελον*, utinam, I wish; *αγε*, *φερε*, come.

2. From adjectives, by changing the short vowel of the masculine termination into a long one; *σοφος*, wise, *σοφως*, wisely; *ος*, *ως*; *ποιος*, *πως*; *ουτος*, *ουτως*, thus; *κακος*, bad, *κακως*, badly; *βαρυσ*, heavy, *βαρως*, heavily; *παλαιος*, old, *παλαι*, formerly.

But adverbs are, moreover, frequently taken from the neuter termination of adjectives; or, in

other words, neuter adjectives, of whatever degree and whatever number, are often used adverbially; *πρωτον*, *first*; *πολλα*, *oftentimes*; *οια*, *as*; *ταχυ*, *quickly*. When thus used, the article is commonly prefixed—*το πρωτον*, *τα πολλα*.

Many of those adjectives, from which adverbs are thus derived, are grown obsolete. Thus, *μαλα*, *μαλλον*, *μαλιστα*, *much*, *more*, *most*, are borrowed from the disused *μαλος*, *full*, *μαλιων* *μαλιστος*; as *εγγιον*, *nearer*, *εγγιστα* or *εγγυτατα*, *very near*, comes from *εγγιων*, *εγγιστος* or *εγγυτατος*, still in use.

The particle *κις* is added to neuter adjectives, to express the divisions of time; *πολλα*, *often*, *πολλακις*, *oftentimes*; *πεντακις*, *five times*; *ποσακις*, *how often*.

Adverbs are derived from adjectives in the genitive or dative case; *κοινη*, *in common*, for *κοινη οδω*, *in a common way*; *η*, *qua*, *in which way*; *ποσαχη*, *in how many shapes*, from the disused *ποσαχος*—*πρεποντως*, *decently*, from *πρεποντος*, Gen. of *πρεπων*. From the genitive of *αυτος*, is taken *αυτου*, *there*, i. e. *αυτου χωρου*, *in that place*: So also from the genitive of *ος* is de-

rived οὐ or οἶ, *where*, i. e. οὐ χωρῶν, *from which place*.

To these and others, π or οπ is often prefixed, and κ, χ, χι, χου, annexed ; πη, που, ποι, όπου, *where* ; ναι, *yes*, ναιχι, *verily* ; ἤ, ἤχι, *where* ; ου, ουκ, *not*, ουχι, *by no means*. Αυτου, *there* ; αυτικα, *the time at hand, immediately*, and, applied to something at hand, and suiting the subject, means *for example* ; αλλαχου, *alibi, elsewhere*, πανταχου, *every where*.

3. Adverbs are taken from the dative case of nouns singular or plural ; παρρησια, *with boldness, boldly* ; σπουδη, *with haste, hastily* ; αωρια, *not in season, αωρι, unseasonably* ; ιπει (from ιπεις, obsolete,) *with force, ιφι, forcibly*.

This word, retaining its original character of a noun, you will observe, is joined with another noun in the nominative, genitive, or dative.— Thus, ναυφιν, *with ships*, for νεων ιφι, *with the force of ships* ; ερεβουσφιν, *from the power of the grave, or simply, from the grave*, for ερεβους ιφι ; στρατοφι, *the force of an army, or simply, an army*.

Μογοις, *with toils*, by dropping ο, μογις, *diffi-*

cultly ; οδαξι, *with the teeth*, οδαξ, *mordicus*, *bitingly* ; λαξι, *with the heels*, λαξ ; ὑψος, *loftiness*, ὑψου, *aloft*.

Nouns are changed into adverbs by adding δον, or ηδον, *likeness*, which seems a corruption of εἶδος, or of the obsolete εἶδον—κυων, *a dog*, κυνηδον, *like a dog* ; αγγελη, *a flock*, αγγεληδον, *in flocks*. In this form adverbs are also derived from verbs, χεω, *I pour* ; χυδην, *abundantly* ; κρυπτω, *I conceal*, κρυβδην, *secretly* ; συλλαβω, *I comprise*, συλλαβδην, *briefly*.

The Greeks, moreover, express similitude by ιστι—Θρακιστι, *like a Thracian* ; ῥωμαιοστι, *like a Roman*, *to speak like a Roman*, *in the Roman tongue* ; ἑβραιοστι, *in the Hebrew tongue*.

Adverbs taken from nouns still retain, in many cases, the signification of the primitive nouns, and as such have a genitive noun after them ; γαιας ενθε, *here of the ground*, i. e. *in this spot of ground* ; μηδαμοθι γης, *no where of the earth*, *in no part of the world* ; που σοι τυχης ἐστηκεν, *in what sort of condition does he stand for thee*.

Adverbs have after them the same case with the adjectives, whence they are derived, ὁμοίως τοις

μαινομενεις, *like madmen* ; ὁδὸς τ' ανιασασα δὴ πασῶν ἰδῶν μαλιστα το ἐμον σπλαγχνον, *a way, which, beyond all other ways, afflicts my heart.*

The adverbs used to denote *negation* or *denial*, are μη, μητε, μηδε, ου (before a vowel ουκ,) ουδε, ουτε. In Greek two negatives, in general, serve only to strengthen the negation ; θαυμαζω ουν ὅπως ποτε ἐπεισθησαν Αθηναιοι Σωκρατην περι τους θεους μη σωφρονειν, τον ασεβες μεν ουδεν ποτε περι τους θεους, ουτ' ειποντα, ουτε πραξαντα, *verbatim, I wonder how at any time the Athenians could be persuaded, that Socrates was not sober-minded respecting the gods, having neither said nor done nothing impious respecting the gods.*

The same negative is sometimes elegantly repeated, to render the assertion of the speaker more strong and solemn ; *No—by Apollo—no one of all the Greeks,* Ου μα Απολλωνα—ου συμπαντων Δαναων, *Il. i. 86—90.*

But the two negatives μη ου, joined together, sometimes give an affirmative sense—μη ου *quin, but.*

II. The principal connectives are, και, τε, η, αλλα, μεν, μην, δε, δη, γαρ, ουν, ει, εαν, αν.

Και, and, also, even. It is sometimes repeated, and can have no other use than the adding of emphasis to the discourse; *και ταυτα και διωμοσας εν τη αντιγραφη, and these things thou hast even sworn in the libel.*

A writer desirous, in an enumeration of particulars, to fix the attention upon every member of a subject, distinctly prefixes the conjunction *και* to each. Thus Epictetus, *Ψυχη ὁμιλουσα αρετη εοικεν αενναω πηγῇ· και γαρ καθαρον, και αταραχον, και ποτιμον, και νοστιμον, και κοινωνικον, και πλουσιον, και αβλαβες, και ανολεθρον, For a soul conversant with virtue resembles a perennial fountain; for it is pure, and undisturbed, and fit for drink, and capable of being brought back, and communicative, and exuberant, and unhurtful, and undestructive.*

On the other hand, if the author wishes not to retard the imagination and feelings of his reader, but to carry him rapidly forward, he omits the conjunction. *Κατελαβεν ὁμου παντα, φοβος, χαρα, λυπη, θαυμασμος, ελπις, απιστια, fear, joy, grief, wonder, hope, disbelief.*

Τε (was originally a definitive, taken from the
J. Gr. Gr. 2 A

Chaldean 𐩦𐩣, *de, that, who,*) serves to render the word, which immediately succeeds it, prominent and emphatic, rather than to connect; the sense usually given it is, *and, both*; *ην τε και ενομιζετο ευσεβεστατος*, verbatim, *he was THAT, namely, most pious, and he was deemed so*; or, as we should say, *he both was, and was deemed most pious*.

From the same Chaldean word is derived δε, which being opposed to μεν in a preceding clause, is rendered *but*. *Οἱ μεν πλειστοι φασι, &c. Σωκρατης δε ούτως ελεγε, but most others indeed assert, &c. but Socrates thus said*. In this connection, however, it must sometimes be translated *and*; *ὁς μεν, ὁς δε, this man, and that man*.

The definitive δε, by having the final vowel lengthened, is converted into δη—a word, however, retaining the same definitive sense; *Ακουετε δη, hear this*. But, as the thing pointed at and thus seen, implies *existence or reality*, it came hence to signify, *certainly, truly*; *ακουετε δη, hear indeed—give serious attention*; *ὁθεν δη, whence indeed*.

As δε signified originally the object that was pointed at, it was hence easily applied to express

those places, towards which motion or attention is directed ; οὐρανὸνδε, *to heaven* ; οἶκονδε, *towards home* ; Ἀθηναῖς, *to Athens*. In this sense it is opposed toθεν, *from* ; οὐρανοθεν, *from heaven* ; οἰκοθεν, *from home*.

Finally, δε retains its original definitive power, when connected with the article ; ὁδε, *this man* ; τοδε, *this thing*. In the Attic writers, δ is dropped, and ε is changed into ι ; οὗτοσι, *this man* ; τούτι, for τούτοδε, *this thing*.

Μεν (מן, *amen, truth*, hence, retaining its original signification, is rendered) INDEED. But, by the frequency of its use, the original meaning is on most occasions lost, and it is considered as a mere connective. By using a long for a short vowel, it becomes μην, which always retains its primitive sense, *indeed*.

Γε, κε, and by adding ν, κεν, and probably και, are taken from the Hebrew הן, *ge*, and primarily signified *this*.

Hence the use of γε or κε is to render emphatic or prominent the word which goes before it ; or, in other words, it is employed for the purpose of

inviting the attention to rest on the preceding term—ὁ γε, *this man*.

Αλλα, *but*, derived from αλλος, *another*, in all instances retains the original signification. Thus, ουκ ηλθον καταλυσαι τον νομον, αλλα πληρωσαι, *I came not to destroy the law, BUT to fulfil it; I came not to destroy the law, ANOTHER thing—I came to fulfil it*.

The disjunctive η, or ηδε, or ιδε, is taken from the Hebrew ו, *wa*; and often signifies, according to its primitive sense, *and*.

Οι του μαλα μεν κλυον ηδε επιθοντο, *They attentively heard him AND obeyed*.

From this sense of the conjunction η, the following phrase receives an explanation; μειζων η κατ' ανθρωπον σοφια, *a wisdom greater than human—a wisdom greater AND human, i. e. ADD human, and the wisdom referred to is greater*.

Ει, *if*, the imperative of εω, just as *if* has been shown to be the imperative of *give*—*gif, if*—ει μη, *except*.

The subjunctive ην is resolved into εαν, *if*, which by dropping ε becomes αν.

III. Interjections are words interposed to express the emotions of the writer: such as those of calling ω , O!—of rejoicing, $\iotaου$ —of laughing, α , α —of admiring, $\betaαβαι$, $\piαπαι$ —of grieving, $αι$, $οι$, $\phiευ$.

Interjections, as expressing emotions of the mind, have nouns after them in the genitive, to denote the origin or cause of those emotions.

$Οι μοι των κακων$, verbatim, *woe to me from evils*; $\omega μοι βαρειας της εμης τυχης$, *woe to me from my heavy calamity*; $\phiευ μοχθων$, *alas from my toils*.

When the noun is placed before the mind, not as the cause of the emotion, but as the object of contemplation, it is placed in the accusative or the vocative— $\omega δυσθεατον ομμα$, O! *sight difficult to be looked at*.

The Influence of Association on the Greek Language.

ASSOCIATION may be considered as influencing the government of words, or the choice of words, or the meaning of words.

Association influences the government of words. This influence, styled by Grammarians *Attraction*, sometimes causes a noun, in consequence of its proximity to a transitive verb, to be put in the accusative, which should more regularly be used in the nominative, in connection with the succeeding verb. Οἶδα σε τις εἰ, Mark i. 24. *I know thee who thou art*, for οἶδα τις εἰ σύ, *I know who thou art*. Ὁρας τὴν θεῶν ἰσχυρὸς ὅση, *you see the power of the gods, how great it is*, for ὁρας ὅση ἐστὶ ἡ τῶν θεῶν ἰσχυρὸς, *you see how great is the power of the gods*. Οὐκ ἐστὶν ἥντινα πωποτε οὐκ ἠρξεν ἀρχὴν, *there is not what public office he did not sustain*, for οὐκ ἐστὶν ἀρχὴ, ἥντινα πωποτε οὐκ ἠρξεν, *there is no public office, which he did not sustain*.

Φημι κατανεύσαι Κρονίωνα, &c.—ἀστραπτῶν ἐπιδέξια, Il. ii. 350. *I assert that Jupiter, flashing out auspicious omens*, for κατηνέυσε, ὅτι κατηνέυσε Κρονίων. Τὸν λόγον ὃν ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ εὐαγγελίζομενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ, οὗτος ἐστὶ πάντων κύριος. Acts x. 36. *the word which God sent to the children of Israel, preaching peace through Jesus Christ, this is the lord of all*—τὸν λόγον,

attracted by *απεστειλε*, instead of *ὁ λόγος* the nominative to *εστι*, *this word is lord of all*; meaning that the Christian doctrine was not, as at first supposed, to be confined to the Jews, but to extend to all nations, and to acquire a sovereign authority in the breasts of men. *Τον αρτον ὃν κλωμεν, ουχι κοινωνια του σωματος του Χριστου εστι*, Cor. ix. 16. *Is not the bread we break a participation of the body of Christ*—τον αρτον for ὁ αρτος. Vide Matthew xxi. 42. where a similar attraction occurs.

On the other hand, a noun, which should more regularly be in the accusative, is used in the nominative, attracted by the subject of a preceding verb.

Ευχεται ορνις γενεσθαι, she prayed to become a bird—ορνις for ορνιθα. *Μοι ομοσσον προφρων αρηξειν*, being ready to defend me, swear (that)—for *προφρονα αρηξειν*, swear that you are ready to defend me. *Μη τω οικειος ειναι πιστευων αμελη*, not to neglect (his relations) confiding (for respect and affection) in being a relative—οικειος, attracted by αμελη, for οικειον in connection with ειναι.

In the following, and such other examples, the

construction is perfectly correct and regular. *Καὶ ἅμα ἡσθόμενῃ αὐτῶν διὰ τὴν ποιησὶν οἰομένων καὶ τ' ἀλλὰ σοφωτάτου εἶναι ἀνθρώπων*, Plato's defence of Socrates, *I at the same time perceived from them, (meaning the poets) thinking themselves, on account of their poetry, the wisest of men in other things.* Here the whole clause is in the genitive, as expressing the origin of what Socrates perceived; *οἰομένων* being used participially in the sense of the infinitive, and *σοφωτάτων* put necessarily in the same case as predicate to *αὐτῶν οἰομένων*. Nevertheless an English writer would have said, *I perceive that, because of their poetical talents, they suppose themselves to be the wisest of men also in other subjects—αὐτοὺς οἰεσθαι σοφωτάτους εἶναι ἀνθρώπων. Μοι κρατίστου ἐστὶ μαθητῇ σὺ γενεσθαι*, *It is most eligible for me to become thy disciple.* Here again, *μοι* means the same person with *μαθητῇ*, and therefore with the strictest propriety put in the same case. The whole clause is the subject to *ἐστὶ*. Thus, *for me to become thy disciple is most eligible.* See the Index of Forster's Plato under the word *genitivum*.

Και τηνδε νυν πορπασον ασφαως, ινα

Μαθη σοφιστης ων Διος νωθεστερης.

Prometheus Vincit. 61.

And now clasp this secure, that being a craftsman, less quick than Jove, he might learn, namely, that he is so ; ων being attracted by σοφιστης to agree with it as a participle, instead of being the infinitive ειναι after μαθη.

In the same Play, line 200, we read,

Στασις τ' εν αλληλοισιν ωροθυνετο

Οι μεν θελοντες εκβαλλειν εδρας Κρονον,

Ως ζευς ανασσοι δηθεν, οι δε τουμπαλιν

Σπευδοντες ως ζευς μηποτε αρξειεν θεων.

A dispute arose among themselves : some of the gods, being desirous of expelling Saturn from his throne, that Jupiter might reign ; others, on the contrary, urging that Jupiter should not rule the gods.

The nominatives οι μεν—οι δε, which critics call *nominativi consequentiæ*, have no corresponding verb : but the anomaly proceeded from the writer's taking, by association, *στασις*, *dispute*, for the gods, *δαιμονες*, *disputing* ; as though he had written, *δαιμονες στασιαζοντες εν αλληλοισιν ωροθυνοντο, οι μεν, &c.*

A noun, that should be in the genitive or dative, is often changed to the accusative, attracted by an infinitive verb.

Thus Thucydides—*Ἄνδρων γὰρ σωφρόνων μὲν ἐστὶ, εἰ μὴ ἀδικοῖντο ἡσυχάζειν· ἀγαθῶν δὲ ἀδικουμένων, ἐκ μὲν εἰρήνης πολεμεῖν, εὐ δὲ παρασχόν ἐκ πολέμου πάλιν συμβῆναι, it is the part of moderate men to live peaceably, if they are not injuriously treated ; but of brave men, when injustice is done them, out of peace to make war, and being successful, out of war to make peace—ἀδικουμένους in reference to πολεμεῖν, and not ἀδικουμένων agreeing with ἀγαθῶν. Sophocles, Elec. 995, writes, παρῆστί μιν (σοί) στενεῖν πλούτου πατρῶου κτήσιν ἐστερημένη· παρῆστί δὲ ἀλγεῖν ἀλεκτρα γηρασκούσαν, it awaits thee deprived of thy father's inheritance to sigh ; it awaits thee growing old without a home to grieve. See verse 480 of the same Play, also the Crito of Plato, Sec. 13.*

The relative, instead of being the accusative after its governing verb, often assumes, in consequence of attraction, the case of its antecedent.

Χρῶμαι οἷς ἔχω, I use the means which I possess, for χρῶμαι ᾧ ἔχω. Ἐπίστευσε τῷ λόγῳ, ὥς

εἶπεν ὁ Ἰησοῦς, *he believed the word which Jesus said*, John iv. 50. ὡς εἶπεν for ὃν εἶπεν. Μεμνημένος ὧν ἐπραξεν, *remembering the things which he did*, for μεμνημένος τῶν πραγμάτων, ἃ ἐπραξεν.

The influence of association causes a term prominent in the mind of the writer, to be used absolutely in the nominative at the beginning of a sentence, though a more regular arrangement of his ideas required it to be placed at the close of one of the oblique cases.

Thus, *Gold, they shall not delight in it*, for, *they shall not delight in gold*, Isaiah xiii. 18. *He, who conquers and preserves my works to the end, TO HIM I will give authority, &c.* Rev. ii. 26. ὁ νικῶν καὶ τηρῶν μέχρι τέλους τὰ ἔργα μου, δώσω αὐτῷ ἐξουσίαν, for αὐτῷ τῷ νικῶντι, &c. δώσω ἐξουσίαν. So also writes Homer, Il. vi. 510. when comparing the swiftness, with which Paris flew from the citadel to the embattled plains, to the velocity with which a well-fed horse escapes from the stall to the frequented meads.

Ὁ δ' ἀγλαιοφί πεποιθὼς
 Ριμφα ἔ γούνα φέρει μετὰ τ' ἠθεα καὶ νόμον ἵππων,
But he priding in his beauty, his limbs rapidly

conveyed him to the accustomed pasture of the horses, for του δ' αγλαιοφι πεποιθοτος γούνα, &c. *the limbs of him priding in his beauty, &c.*

To this may be referred such examples as the following—

Πολλη γαρ (ἡ στρατια) ουστα, ου πασης εσται πολεως ὑποδεξασθαι, Thucyd. *the army being numerous, it will not be in the power of every city to accommodate them.* In strict propriety the historian should have written, πολλης γαρ της στρατιας ουσης, or επει γαρ πολλη ἡ στρατια ην, *since the army was numerous.*

Homer should thus have described the horses of Rhesus. Του δη ἵπποι καλλιστοι, ὦν ἰδον, ηδε μεγαιστοι, λευκοτεροι χιονος, θειειν δ' ανεμοισι ὅμοιοι, *The horses of this man were the handsomest and largest I have ever seen, being whiter than snow, and like the wind in swiftness.* But instead of this he says, του δε, καλλιστους ἵππους ἰδον, ηδε μεγαιστους, λευκοτεροι χιονος, &c. Il. x. 436. The same poet was going to say, Νυν δ' αυ τους, ὅσοι το Πελασγικον Αργος ενεμοντο· &c. αρχεν Αχιλλευσ, *Achilles commanded those who inhabited the Pelasgic Argos.* But in the room of this, he writes,

νῦν δ' αὖ τοὺς, ὅσοι τὸ Πελασγικὸν Ἀργὸς ἐνεμόντο,
 &c. τῶν αὖ πεντήκοντα νέων ἣν ἀρχὸς Ἀχιλλεύς, II.
 ii. 681—685.

Of Quantity.

A SYLLABLE is long, when it takes double the time of a short syllable to pronounce it. The vowels η and ω , being compounds of $\epsilon\epsilon$ and $\circ\circ$, are therefore long by nature.

On the other hand, the vowels ϵ and $\circ$ are by nature short.

The doubtful vowels, so called as being sometimes long and at others short, are α ι υ .

All diphthongs are long : All vowels which are the result of contraction are long ; as $\epsilon\varrho\epsilon\alpha$, $\epsilon\varrho\bar{\alpha}$; $\alpha\iota\omega$, *I hear* ; Imperf. $\epsilon\alpha\iota\omicron\nu$, contracted $\bar{\alpha}\iota\omicron\nu$.

A short and long vowel, forming two syllables, frequently coalesce into one ; thus $\chi\rho\upsilon\sigma\epsilon\omega$ is pronounced $\chi\rho\upsilon\sigma\omega$.

The vowel α , when *privative*, is short ; but is lengthened before two successive short syllables ; as $\bar{\alpha}\theta\alpha\nu\alpha\tau\omicron\varsigma$.

The Doric α , derived from η , is long : and it is also long in the Æolic genitive $\bar{\alpha}\omicron$ and $\bar{\alpha}\omega\nu$.

A final is short ; as *σωμα* ; except in the first declension, where *α* is equivalent to *η*.

A preceding the final *ς* is short ; except the nominatives of participles ; as *τυψας*, and all cases of the first declension, as *φιλιας*, *μουσας*.

A preceding the final *ν* is short ; except circumflexed words ; as *πᾶν* ; certain masculines in *αν*, as *παιαν* ; the adverbs *αγαν*, *λιαν*, *περαν* ; and the accusative of the first declension, whose nominative is long, as *φιλιᾶν* *Αινειᾶν*.

A is long before a vowel ; as *δᾶηρ*, *νᾶος*.

A is long in the penultimate of verbs in *αω*, if preceded by *ρ* or *ε*, and in the first future of verbs in *αω* ; *κερᾶω*, *περᾶω* ; *θεᾶσω*, *δρᾶσω* ; but short in verbs, whose present is *αζω* ; as *θαυμάσω*.

A penultimate in the genitive of the third declension is often long ; as *τιταν* : Gen. *τιτᾶνος* ; *κερας*, *κερᾶτος* ; but short in all neuter nouns ; *σωμα*, *σωμᾶτος*.

A is long in the penultimate of participles in *ασα*, *τυψᾶσα* ; in the dative plural, when the dative singular is long by position ; *τυψαντι*, *τυψᾶσι* ; and in the third person plural of the perfect tense, *τετυφᾶσι*. On the contrary, the perfect middle

of verbs in *α* pure, has the penultimate short; *βεβαῖα*.

I is long before a vowel in the Ionic feminines; as *ανιη*; and also in nouns in *α*, *αικια*, *καλια*, *a nest*, which nevertheless are sometimes shortened by custom. In the greater part of the comparative in *ων*, the penultimate *ι* is long; as *βελτιων*.

I final is short; except the names of the letters *ξι*, *πι*, and *ι* added to the demonstrative pronouns; *ούτοσι*, *τουτι*, *δευρι*, and *νυνι*.

The terminations *ις* and *ιν* are short; except such as these, *κνημις*, *σφραγίς*, *ακτίς*, *ακτιν*, *δελφίς*, *δελφιν*, *ήμιν*, *ύμιν*.

Υ penultima is long before a vowel, *Ενυω*. This is the case in most verbs in *υω*, *υρω*, *υμι*, *υχω*; as *μυω*, *ζευγνυμι*, *τρυχω*, *φυρω*; in verbal nouns before *μ*; as *θυμα*; *κυμα*; in nouns before *ρα*, or in adjectives before *ρος*; as *αγκυρα*, *ισχυρος*, *οιζυρος*.

Υ final is short; except in the imperfect and second aorist, where *υ* is a contraction of *υε*; as *εφυ*; in the names of the letters *μυ*, *νυ*; in *συ* or *τυ*; in the adverbs *υ*, as *μεταξυ*; in nouns of a double termination, *φορκυς* and *φορκυν*; in nouns in

us, as *πυρ*, *μαρτυρ*; and in the monosyllables *μυς*, *σους*, together with many others.

A short vowel becomes long by position, when it is followed by two consonants, or by a double letter, either in the same word, or in the beginning of the next.

A short or doubtful vowel, preceding a mute and a liquid, and preceding *μν*, *κτ*, *πτ*, in the same word, is *common*.

A short vowel, preceding a single consonant, is lengthened by having that consonant doubled.

A short vowel is made long, when the succeeding word begins with a *digammated* vowel.

The nature of the *digamma* may be ascertained from the Oriental languages, whence, with the words affected by it, it was borrowed by the ancient **Greeks**. In these languages gutturals abounded, and, like other consonants, contained in themselves the vowels necessary to their pronunciation. But the tendency of every guttural, when become habitual, is to soften down in the rapidity of utterance, first into a mere *aspirate*, or hard breathing, and then in some cases entirely to vanish, and in others to be changed for more easy and agreeable sounds.

Thus the Greek *χωμος* in time became *humus*, and the Latin *cornu* degenerated into the English *horn*; while the aspirate in *honor* and *honestus* disappears in the sounds of our words *honour* and *honest*. On the same principle, *gh* often becomes quiescent in our tongue, as in *taught*, *wrought*, *fought*; while in others, it is changed into *ff*, as in *cough*, *laugh*. These changes are not peculiar to any one language, but are founded in the structure of the organs of speech, and in the nature of habit. The same principle applies, in an eminent degree, to the Greek tongue. The words, which retain the digamma in Homer, generally exist in the Asiatic languages with the original guttural. Thus the Hebrew ח, חי, which signifies *life, animal, soul, self*, appears in Greek in the form of ού, οί or é, the guttural η, χ, having lost its power as a consonant, and leaving the included vowel ο behind with an inverted comma above, to perpetuate that part of the letter which fell into disuse. In process of time the change went still farther; and while it exhibited the same form to the eye, assumed in pronunciation the sound of *wou, woy, we, or fou, foi, fe*; in the same manner as we pronounce *laff, coff*, though still written *laugh, cough*.

Ἰλιον, a name of Troy, which is often pronounced by Homer φιλιον, is the Hebrew ליל, חיל, and signifies *fortification*. The city of Priam was celebrated for its strong walls: for this reason, they were said to have been built by the Gods, and justly imparted to the town protected by them a name which denoted a well-fortified place. It is remarkable, that the same Hebrew word appears to exist in our own tongue, with the digamma under the name of *wall*.

The word ἐκυρος, pronounced φεκυρος, seems to have been taken from the Arabic هجر, *hegar*, and signifies, a father adopted, instead of a father left or forsaken; on the same principle that a *stepfather* means a father in the room of a father. The aspirate therefore is changed in φ or *f*.

The verb ανασσω, or, as sometimes pronounced in Homer, φανασσω, has its origin in the Oriental name *khaan*, a *king*; the guttural, on its derivation by the Greeks, having given way to the digamma.

But the digamma did not always originate in a guttural, but sometimes in consonants allied to our *w* and *y*.

Thus ידע, gave birth to εἶδω, which, because the original is *yido*, was sounded *wido* or *yido*, and hence in Latin *video*. So, again, from יין, the Greeks had οἶνος or ποῖνος, and the Latins *vinum*.

Again, the Arabs, in one of their conjugations, used the servile و, vau or wa, to augment the sense of the words modified by it. This augmentative has been borrowed by the Greeks under the character of ο, (which is the Persian mode of sounding the Hebrew wa) and inserted by them in the middle of words; that is, before ων of the genitive of the first declension, and ων of the present participle; as λαμπετοωντι, pronounced *lampetovonti*, or *lampetowonti*: and μουσαων, pronounced *mousawon* or *mousavon*.

Finally, a long vowel in the primitive word has given birth to the digamma. The word εργον signified originally labor in cultivating the ground, and is borrowed from the Chaldean עֶרְק, *eerke*, and was hence pronounced *wergon*, or *fergon*, the *k* being softened into *g*.

From this statement it follows, that the opinion of the learned, who say that the digamma at first

prevailed in the old dialects of Greece, and was afterwards succeeded by the aspirate, is the very reverse of the truth. The true state of the case is, (as may be proved by comparing the language of Homer, in every instance, with the primeval terms in the Oriental tongues) that gutturals at first prevailed: these softened into a mere aspirate; and these again were changed for a more easy and agreeable letter, which, being simply a labial, was diversified by different people into *y*, *w*, *v*, *φ*, *b*, or *f*.

But if the aspirate preceded the digamma, how came the latter to be found in Homer, by far the most ancient writer of Greece, while the former alone prevails in all the more recent authors? The answer is this; the use of the aspirate obtained in the *written* language, and it was therefore less susceptible of corruption: on the other hand, that of the digamma prevailed in *pronunciation*, which was more liable to change, and to deviate from the original terms. Homer, as it is natural to suppose, adopted the first in composing his poems, and the last in reciting them to the people. The written was used at first

but little, but prevailed by degrees; while the peculiarities of pronunciation, in their turn, began to decline. The language, as written by Homer, at length became fashionable in the conversation of polished people; and the aspirate, being thus triumphant in the daily converse of learned men, would of course, in their writings, triumph over oral and temporary corruptions.

The principles above laid down I shall here illustrate by a few examples from Homer, premising that every line in regard to metre is one continued sound, without any regard to the stops, or the division of the words.

ΑΥΤΑΡΕ | ΠΕΙΤ' ΑΥ | ΤΟΙΣΙΒΕ | ΛΟΣ ΕΧΕ | ΠΕΥ ΚΕΣ Ε |
ΦΙΕΙΣ.

Here, in the fourth foot, ος, which is short, is made long by doubling the final ς, as though the poet had written λοςσεχε.

ΔΕΙΝΗ | ΔΕΚΛΑΥ | ΓΗΓΕΝΕΤ' | ΑΡΓΥΡΙ | ΟΙΟ ΒΙ | ΟΙΟ;

Where δε in the second foot is long, because of the succeeding κλ. On the same principle the particles τε, γε, κε, μεν, μιν, &c. are often made long. On the same principle are lengthened also the following vowels: εμᾶ Ζεϋς; κατᾶ φρενα;

πολλα λισσομενα, as if written πολλαλ λισσο-
μενα.

Αἶδοι | ος τε μοι | εσσι φι | λε ἐκυ | ρε δει | νοσ τε.

In the fourth foot the digamma occurs, and the consonant is doubled; as if the author had written λεφ φῆκϣ. The fifth should be read ρεδ δει. The final τε is made long, because of the pause, which necessarily takes place at the end of a verse.

A long vowel, it is said, or a diphthong, is generally shortened at the end of a word, if the next word begin with a vowel. On this principle, μοι is short before εσσι: but it appears to me more reasonable to say that, in reciting the verse, the subjunctive ι is dropped—μο' εσσι.

A similar example occurs in the following line:

Αξω ἐ | λων ὁ δε | κεν κεχο | λωσεται, | ὄνκεν ι | κωμαι.

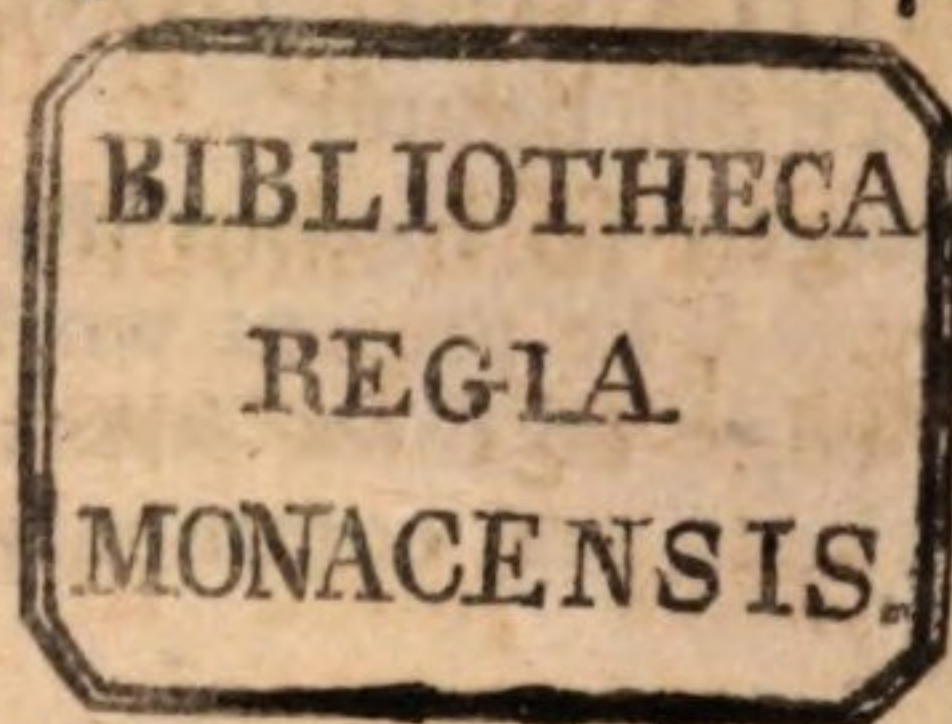
Instead of saying, that ω long becomes short, contrary to its very nature, in the first foot, it may be more proper to say, that ω being a compound vowel, *i. e.* oo, the last suffers an elision; thus, Αξο' ἐλων.

The diphthong αι in verbs is often dropped, as

εσσετ' αρωγος; and the subjunctive is sometimes cut off, when not followed by a vowel, as

Ειδε κεν οйкаδ' ικωμαι φιλην ες πατριδα γαιαν,

where *ικωμαι* is pronounced *ικωμα*.



THE END.

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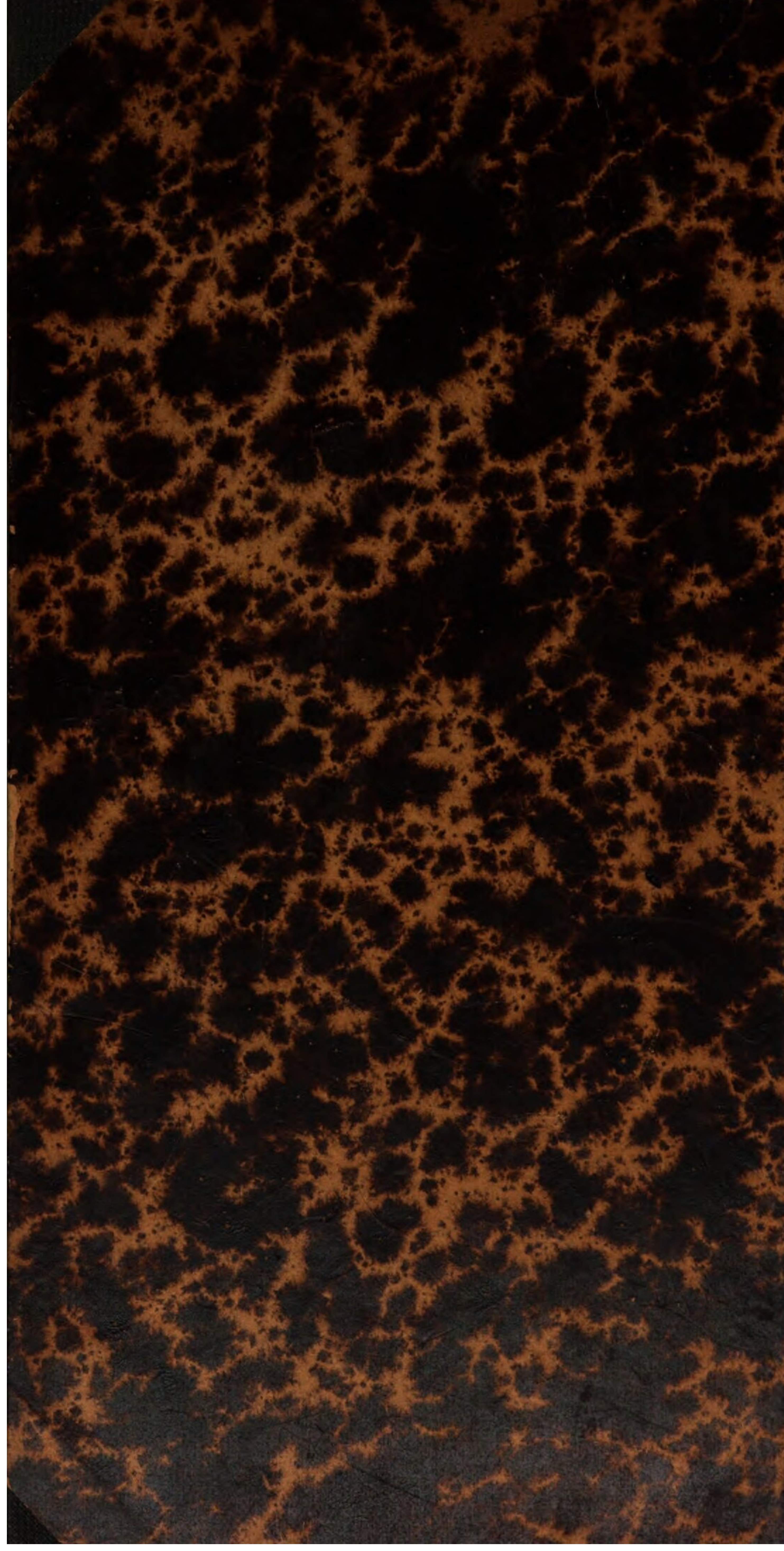
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